A CHILD'S LIFE OF CHRIST

IN WORDS OF ONE SYLLABLE

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LITTLE ONES SHOULD BE BROUGHT TO HIM.

ALTEMUS' ONE SYLLABLE SERIES

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A CHILD'S LIFE OF CHRIST.

CHAPTER I.

THE BIRTH OF CHRIST.

IN THE days of He-rod, the king of Ju-dah, there was a priest whose name was Zach-a-ri-us. His wife's name was E-liz-a-beth. They were both good and kept God's laws. They had no child, and this was a great trial to them. One day while the priest was at work in the House of God an an-gel came to him and said, Thy wife shall bear thee a son, and thou shalt call his name John. He must drink no wine nor strong drink, for he shall be great in the sight of the Lord; he shall turn the hearts of men from their sins and shall tell them of the Sa-viour who is to come. The priest doubted this, and said, How shall I know that what you tell me is true? Then the an-gel said, My name

is Ga-bri-el (which means Man of God), and I stand near to God, who sent me to tell thee this good news; but since you doubt my word you shall be dumb till what I tell you comes to pass.

So Zach-a-ri-us lost his voice and for some months he could not speak a word. Then the babe was born, and when he was eight days old it was time to name him and give him to the Lord. The wife's friends said he ought to be named Zach-a-ri-us, but she said, No, he shall be called John (which means The Lord is gracious). Then they said as none of her kin bore that name it was not well to give it to the child, and they made signs to the priest who could not yet speak, and asked what he would have him called. And he wrote, His name is John. And then his voice came back, and he spake out loud and blessed the Lord.

All the folks were full of awe and fear, and said, What sort of child shall this be? They did not know what the an-gel had told the priest in the church; and that this babe was one day to be the great John the Bap-tist.

The same an-gel was sent to tell Ma-ry that she, too, should have a son. He said she must

THE AN-GEL SPEAKS TO THE SHEP-HERDS

name the child Je-sus, And he shall be called the Son of God, for he was the One the Lord had told Ad-am and Eve of—the One who was to come down to the world and save men from Sa-tan.

And Ma-ry said, Let the Lord's will be done to me as thou hast said! Ma-ry was the wife of Jo-seph, and though they were poor they were of good birth, for they both sprang from the House of Da-vid. At this time the Jews were ruled by the Ro-mans, who made a law that all Jews should go to the town from which the head of their house sprang, so that they might be counted and pay a tax. Beth-le-hem was the town of Da-vid, so Jo-seph and Ma-ry went there; but as the town was crowded there was no room for them in the inn, and they had to sleep in an out house or barn where the farm beasts were kept. While they were there Ma-ry's babe was born; and as there was no bed in the barn, she wrapped him in the bands which she had with her, and laid him in the trough in which hay was kept for the beasts.

That night some men who were with their flocks of sheep in the fields near Beth-le-hem

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THE IN-FANT JE-SUS

saw a bright light in the sky, and an an-gel came down and said to them, Fear not, for I bring you good news. To you, is born this day, in the town of Da-vid, a Sa-viour, who is Christ the Lord. By this sign you shall know the babe; He is wrapped in long bands and lies in the trough from which the beasts feed. Then a host of an-gels came and sang: Praise be to God on high, and on earth peace, good will to men!

The men were dazed by these strange sights and sounds; but their hearts were full of joy and, as soon as the an-gel host left they said, Let us now go to Beth-le-hem, and see this thing which is come to pass, which the Lord hath made known to us. They went in haste and found Ma-ry, and Jo-seph, and the babe. They told Ma-ry what had been told them of her child, and they told the good news to all whom they met on their way back to their flocks and herds.

Four hun-dred years ere the babe of Beth-le-hem was born some of the seers had said that a child of the house of Da-vid should one day come to rule the world, and he will be the King of the Jews.

THE WISE MEN BROUGHT PRES-ENTS

By these words the seers meant that this child should reign in the hearts of men, and, by his own life on earth, should teach them how they ought to live. But the Jews thought they meant that he would be a great king like Da-vid and Sol-o-mon, and would free them from all their foes and make them rich and great. For years they looked and longed for this child to come, and wise men in all lands watched for a new star which it was said would make known his birth.

Near the time that Ma-ry's babe was born, while he was still quite young, some wise and rich men from a far off land came to Je-ru-sa-lem and said, Where is he that is born King of the Jews? for we have seen his star in the East, and have come to see him and pay our vows to him.

He-rod was vexed when he heard these words, for he knew the Jews did not like him, and would be glad to have some one else rule them, and he feared this new king would one day take his crown from him. He made up his mind to get rid of the child at once, and to that end he asked his scribes and priests where it

JE-SUS IN THE CAR-PEN-TER SHOP

was that Christ should be born. They told him in the town of Beth-le-hem. He bade the wise men from the East to go and find him; and told them when they had seen the boy to come back and tell him where he was so that he, too, might go to see him and bring gifts, and give him praise.

So the wise men set out once more, and lo, the bright star they had seen in the East went in front of them till it came to the spot where the child was. Then it stood still, while they went in and bowed to Je-sus (that was the babe's name) and gave him the gold and myrrh they had brought for him. God warned them in a dream not to let He-rod know where Je-sus was; so they went home by a new way. When they were gone, an an-gel of the Lord came to Jo-seph, in a dream, and said, Take the wife and babe and flee to Egypt, and stay there till I bring thee word; for He-rod will seek the young child to slay him. So Jo-seph fled to Egypt, and stayed there as long as He-rod lived.

For some time He-rod watched for the wise men to come back and tell him where to find the child; but they did not come, and when he found

they had mocked him he was wroth and sent men to Beth-le-hem to kill all the boys who were less than two years old. He did not know that Je-sus was safe in Egypt.

When He-rod was dead, an an-gel came in a dream to Jo-seph, and said, Rise and take thy wife and thy son and go back to the land of Is-ra-el; for they are dead who sought the young child's life. So they went back and made their home in the town of Naz-a-reth.

Each year Jo-seph and Ma-ry went to Je-ru-sa-lem to a great feast which God said the Jews should hold once a year to keep them in mind of the time when he brought them out of the land of Egypt, where they had been slaves so long. When Je-sus was twelve years old they took him with them to this feast, and when it was at an end and they set out on their way back home, he stayed in Je-ru-sa-lem. But they did not know this, for there was a large crowd with them, and when they missed their son, they thought he was with some of their friends, but when night came on and they could not find him, their hearts grew sad and they turned back full of grief and fear.

At the end of three days they found him in the tem-ple where he sat with the priests and wise men and talked to them as if he were as old and as wise as they were. All who heard him thought it strange that a child should know so much, and Ma-ry said, Son why hast thou thus dealt with us? We have sought thee with sad hearts. But Je-sus said, How is it that ye sought me? Did ye not know that I must do my Fa-ther's work? By these words he meant to show them that he knew he was the Son of God, and that it was right for him to be in God's house, and learn to do the work God sent him on earth to do. They did not know what he meant, but Ma-ry kept these words in her heart and thought of what the an-gel had told her ere her babe was born. Je-sus went home with Jo-seph and Ma-ry, and for near a score of years we hear no more of him, though we are told that he grew in grace as he grew in age, and that he was loved of God and man

All this time no one knew that he was the Christ for whom all men watched, though John the Bap-tist told the Jews that the One they looked for would soon come to save them if they

JO-SEPH AND MA-RY FIND JE-SUS

would turn from their sins and put their whole trust in him. For a long time John lived in the wild woods, ate poor food, and wore clothes made of coarse hair. His work was to tell of the Christ who was to come, and to teach men how to make room for him in their hearts, as well as to bap-tize all who wished to give up their sins and lead a pure life. This is why he was called the Bap-tist.

One day as John walked on the banks of the Jor-dan, Je-sus came to him to be bap-tized, and as soon as this was done, a bright light shone in the sky in the shape of a dove and came down and rested on the head of Je-sus, and a voice from the sky was heard to say, This is my dear Son, in whom I am well pleased!

CHAPTER II.

THE FIRST MIR-A-CLE—THE WOM-AN AT THE WELL.

AS JE-SUS was God, and had done no sin. he did not need bap-tism. But he was man, too, and came in that form down to the world to show men what they ought to do,

JE-SUS TURNS WA-TER INTO WINE

so he wished to be bap-tized ere he set out to do his life work. He was grown now, and it was time for him to leave his home in Naz-a-reth and go where he could do the most good. As soon as he was bap-tized, he left the Jor-dan, and went to live for a time in the woods, where he had no one to speak to, and no food to eat. We do not know just what he did in this place, but we may be sure he felt much pain and woe, and learned to know all the griefs and ills men have to bear. The dev-il came to him in these woods as he had once come to Ad-am and Eve in Eden, and tried to tempt him in all sorts of ways, but Je-sus paid no heed to his words. Get thee hence, Sa-tan! cried Je-sus, and Sa-tan flies, to tempt him no more, and the hosts of God came to soothe and feed him who has borne so much.

At the end of five or six weeks, Je-sus left these woods, or wild lands, and went back to the Jor-dan, where John the Bap-tist was. When John saw him, he cried: This is the Lamb of God, who bears the sins of the world; and when two men, named John and An-drew, who were with the Bap-tist, heard this, they went to Je-sus and asked him where he lived. He said: Come

JE-SUS CLEANS-ES THE TEM-PLE

and see. So they went home with him; and An-drew brought his brother Pe-ter, and said, We have found the Christ! The next day two more men, Phil-ip and Na-than-ael, came to Je-sus, and they all went with him to a feast in the town of Ca-na. Ma-ry was at the feast, too, and when the wine was all gone, she told her son they had need of more wine. Je-sus bade them fill six stone jars full of wa-ter, and then draw it out; and when they did this, they found the wa-ter had turned to wine. This was the first great act Je-sus did, and those who saw it took it as a sign that he was the Son of God, for no mere man could do such a thing.

From Ca-na Je-sus went to Ca-per-na-um, and in a few days kept on to Je-ru-sa-lem to the Great Feast. There he saw some men sell lambs and doves in the House of God; and he drove them out, for he said his Fa-ther's house was a place to pray in, and no one should buy and sell there. When the Jews asked him to show them a sign that he had a right to do this, he said, Tear down this house, and in three days I will raise it up. They said, It took six and two score years to build this house, and wilt thou rear it up

JE-SUS AND THE WO-MAN OF SA-MA-RI-A

in three days? They did not know that Je-sus took this way to tell them that when they killed him (as he knew they would do) he would rise from the dead on the third day.

While he was in Je-ru-sa-lem, at the feast, Je-sus did such great and strange things, that some folks had faith in him, but their faith was so weak that Je-sus dared not trust in them, for he knew they would not stand by him in time of need. One of the men who had some faith, and wished to know more of Je-sus, was named Nic-o-de-mus. He came to Je-sus by night, and asked him how and why he wrought these great works. Je-sus told him God had sent him to be King of the Jews, to set up his realm in their hearts, and help them to quit their sins, and be pure and good like new born babes. He said that Je-sus must die to save the world, and that all those who turned to the Son of God on the cross, would be saved, just as those Is-rael-ites, whom the snakes bit, were saved, when they looked at the brass snake on the pole. From that time Nic-o-de-mus was a good friend to Je-sus, and must have thought of this talk when he saw him die on the cross.

JE-SUS HEALS A LEP-ER

On his way from Je-ru-sa-lem to Gal-i-lee, Je-sus had to pass through Sa-ma-ria. The folks of that land did not like the Jews, nor did the Jews like them. Near the town of Sy-char, in Sa-ma-ria, was a deep, cool well, and Je-sus stopped at it to rest and quench his thirst. It was the noon hour, and a wom-an with her jar on her head came to the well. Je-sus asked her to let him drink from it, she said she thought it was strange for a Jew to ask her for a drink. But he told her if she knew with whom she spoke, she would be glad to ask him for a gift, and he would give it to her. They had a long talk, and when she found that he knew who she was, and all the wrong things she had done, she said he must be a great seer. Je-sus told her he was more than a seer, for he was the Christ. When she heard this, she went to the town in haste and said to her friends, Come see a man who told me all the things I have done in my whole life—is not this the Christ?

A crowd soon poured out through the gate of the town to see this strange Jew, who can read the heart and past life of one whom he meets for the first time.

Those that had faith in him, begged him to make his home with them. He stayed two days, and then they said to the wom-an, All that you told us is true; now that we have seen him and heard his words, we know that he is the Christ, the Sa-viour of the world.

CHAPTER III.

JE-SUS HEALS THE SICK.

AT THE end of two days Je-sus left Sy-char, and kept on to Gal-i-lee, and the folks there were glad to have him come, for some of them had been at the Great Feast in Je-ru-sa-lem, and had seen the things he did there. While he was in Ca-na, where he had changed the wa-ter to wine, a rich man who lived in Ca-per-na-um, and dwelt at the Court of the King, came and begged him to go home with him, and heal his son, who was sick.

This man had heard of the good works Je-sus did, and he had faith to think he could cure his son, if he would but come and touch him. To show him that he could do still more

than this, Je-sus said, Go thy way, thy son is well. Full of joy and thanks the rich man left Ca-na, for he now knew that Je-sus could cure with a word, as well as with a touch, and he felt sure he should find his boy well, though Je-sus did not go near him. And such was the case, for on his way home he met some of the men of his house who had come to bring him the good news that the lad was healed. He asked at what time this took place, and when they told him he knew it was the same hour in which Je-sus had said, Thy son is made well. From that day he and his whole house felt in their hearts that he was the Son of God, the Sa-viour of the world.

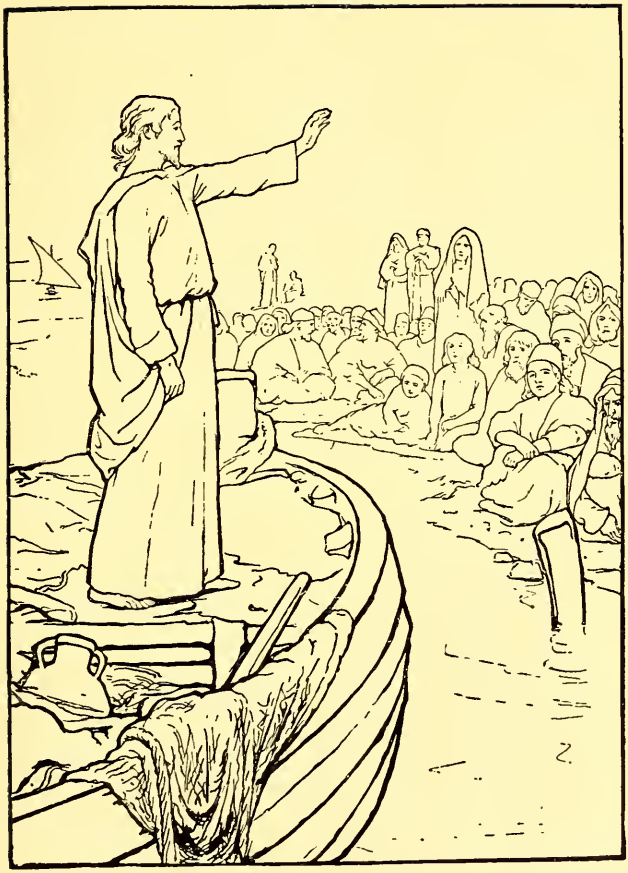
The fame of Je-sus now spread, and all who could do so brought their sick to him to be healed. But the men of Naz-a-reth, the town in which Je-sus had been brought up, did not love and trust him. Once when he was in Naz-a-reth he went to church, and they asked him to read the Scroll to them and preach. Je-sus stands up to read, and makes choice of the part where one of the old seers told the Chil-dren of Is-ra-el of the Sa-viour, who would one day come to help

THE WON-DER-FUL DRAUGHT OF FISH-ES

the sick and the sad, give sight to the blind, and bring good news to all. Then he closed the book, and said, These words have come to pass, for I am the Christ of whom the seer spoke. I am the Son of God, and he sent me to heal the sick, to make the deaf hear, the blind see, the lame walk, and to speak words of peace and joy to all men.

These words made a great stir in the church, and some of those who heard them were full of rage and scorn. They said that Je-sus did not speak the truth when he said he was the Son of God, for they had known him all his life and they knew him to be the son of Jo-seph. In their fierce wrath they thrust him out of the town and led him to the edge of a high hill to cast him down and kill him. But Je-sus knew his work was not yet done and that it was not time for him to die; so he passed through the midst of them and went his way.

As he stood on the shore of Gal-i-lee and watched the men at work with their boats and nets, great crowds came out to meet him He stepped in Pe-ter's boat and asked him to push it out a few feet from the bank, so that all the



JE-SUS TEACH-ES THE PEO-PLE

crowd could see and hear him. Then he sat in the boat, in full view of those on the shore, and taught the folks who were on the shore. When he got through he said to Pe-ter and An-drew, Launch out to the deep sea and let down your nets for a draught. Pe-ter said, We have worked all night and have caught no fish, but at thy word we will let down the nets once more. They did this, and the net was so full of fish that it broke with their weight. James and John, who were in the next boat, went to help them, and the load of fish was like to sink both ships.

When Pe-ter saw this, he fell at the feet of Je-sus, and owned his sins. Je-sus said, Fear not, but come with me and I will teach you to catch men. So Pe-ter, An-drew, James, and John left their ships and nets and all that they had, and went with Je-sus, as they felt sure he was in truth the Son of God. He now had six friends with him, and in the course of time more came, till at last he had quite a large band. [A dis-ci-ple is one who learns, and as these men came to Je-sus to learn of him, they were called his dis-ci-ples.]

JE-SUS CALMS THE WINDS AND THE WAVES

The next Sab-bath day Je-sus preached, as was his wont all the time he lived in Ca-per-na-um. There was a man in the church who had a fiend (in those days a man who had fits was said to have fiends) and he cried out and said, What have we to do with thee, thou Je-sus of Naz-a-reth? I know thee who thou art, the Holy One of God. Je-sus bade the fiend be still and come out of the man; then it cried with a loud voice and came out, and at once the man was well and in his right mind. This was the first mir-a-cle of this kind Je-sus wrought. From the church Je-sus went to Pe-ter's house, and when he heard that Pe-ter's wife's mo-ther was sick, he took her by the hand and raised her up and healed her. These two good works were the talk of the town that day, and when the sun set all sorts of sick folks, and those that had fiends, were brought to Je-sus to be cured. He cast out the fiends and made all the sick folks well that night; and soon next day, long ere it was light, he stole off to a lone spot where he might talk to his Fa-ther, and pray. For though he was the Son of God he came to this world to be a man, and while he was on earth he had the

same sort of griefs and pains that men had, and the same need of help to bear them.

But he had not prayed long ere Pe-ter and the rest came and said, All men seek thee. Je-sus told them he could not stay in Ca-per-na-um all the time, but must now go to the next town to preach. And he taught in all the towns, and his fame spread, and great crowds went to hear him. Near one of these towns a poor lep-er came and knelt at the feet of Je-sus and said, Lord, if thou wilt, thou canst make me clean. Je-sus said, I will; be thou clean; and at once the sores left the man, and he was made clean, and went off and told far and wide what Je-sus had done for him, so that sick folks came from all parts of Gal-i-lee to be healed.

Lep-ro-sy is a dread dis-ease, and one who is sick with it leads a sad life; for folks dare not go near him, lest they, too, should catch it. The lep-er knows he can not get well, but must die a slow death, for it does not kill all at once. It eats its way through the body bit by bit, and kills one part at a time: first the foot or hand, then the leg or arm, then the nose or ears, and so on—it may be for years—till this death in life comes to an

end, and the lep-er dies. Now sin is like lep-ro-sy, and kills the soul of him who sins in the same way that lep-ro-sy kills the body of the lep-er. First comes a small sin, and if one does not at once drive it out of the heart, it is soon joined by a lar-ger one, then by one still worse, and so on till no true life is left in the poor sin-sick soul. Long ere Je-sus was born, one of the old seers said, The soul that sins shall die; but Je-sus came to save men's souls far more than to heal the sick.

The next time he was in Ca-per-na-um, such a crowd came to see him that they could not all get in the house where he was. A poor, sick man, who could not walk, was brought on his couch by his friends, and as there was no room for them to get through the door, they took the couch to the top of the house and let it down through the roof. When Je-sus saw their faith, he said to the sick man, Thou art freed from thy sins.

Some of the scribes were not pleased wnen they heard this; they thought none but God could cure a man of sin, and that Je-sus had no right to say he could do it. As Je-sus could read

all hearts, he knew what these scribes thought, so he told them he could make this man free from sin just as well as he could make him walk. He knew they could not see that the man's sins were gone, but they could see him walk; so he showed them a sign that they could see that they might have faith in one that they could not see. So he turns to the sick man (who still lies on his bed with no more use of his limbs than if they had been cut off), and says, Rise, take up thy couch and go to thine house. The man did as he was bid, and when the scribes saw him walk off with his bed, they gave praise to God and said, We have seen strange things this day.

Je-sus went once more to the lake; and in his walk he saw a man named Mat-thew, and said to him, Come with me. And he left his place and his work to go to Je-sus: he stayed with him all the time, and did much to spread the new faith and to serve the Lord. It was he who wrote the Life of Christ which goes by his name.

CHAPTER IV.

JAI-RUS' DAUGH-TER RAISED FROM THE DEAD—THE WOM-AN HEALED WHO TOUCHED THE HEM OF JE-SUS' ROBE—OF TWO BLIND MEN—OF A DUMB MAN—OF A MAN AT THE POOL OF BE-THES-DA—THE TWELVE A-POS-TLES—THE SER-MON ON THE MOUNT—THE SON OF THE WID-OW OF NAIN RAISED FROM THE DEAD—A WOM-AN WASHES JE-SUS' FEET WITH HER TEARS.

WHEN Je-sus got back to his own shore once more, he found a great throng who were on the watch for him, and while he spoke to them, a man made his way through the crowd, and knelt at his feet. All knew him, for it is Jai-rus, who rules a church in Ca-per-na-um, and is much thought of in the town. He begs Je-sus to go home with him, where his one dear child, a girl twelve years old, lies at the point of death. I pray thee come and lay thy hands on her head, and she shall live! he says, in his strong faith.

Je-sus rose at once and went with him. The crowd go, too, and more and more join them as

they go on. In the midst of them is a poor wom-an who has been sick for twelve long years. She has spent all she had on men of skill who thought they could cure her, but all in vain; she grew worse and worse. She lost all hope of help, but now she hears of Je-sus, and the great cures he has wrought, and is sure if she can but touch the fringe on his robe, it will make her well. She does not wish that he should see her, so she creeps up and puts out her hand that she may touch and fly. The touch makes her well! and with a heart full of joy she gives way to the crowd, and thinks no one knows what great thing has been done to her. But at once Je-sus turns on the crowd, and asks whose touch it was that he had felt. Pe-ter said, How can you ask whose touch it was when there is such a throng on all sides ?

But Je-sus says that the touch of faith had been felt by him, and a cure had been wrought in the crowd. He does not ask for his own sake for he knows right well who it was, but he wants to do still more for her, and make her faith firm as a rock. His eye finds her in all the crowd, and she who yet so thrills with what has been

done in her, sees that she can not be hid, and falls down at his feet, and tells him and the crowd the whole tale. Je-sus spoke to her in kind tones, and said, My child, be of good cheer, thy faith hath made thee whole; go in peace.

But this scene, brief as it was, kept back Je-sus on his way to the sick child, and while he yet talks with her who yet kneels at his feet, the sad news came to Jai-rus. It is of no use to seek help, thy child is dead. This was a great shock to poor Jai-rus, but Je-sus is at hand to hold him up. Fear not, Je-sus says to him, If you have but faith, she shall be made whole. So they press on to the house, where they find a large throng.

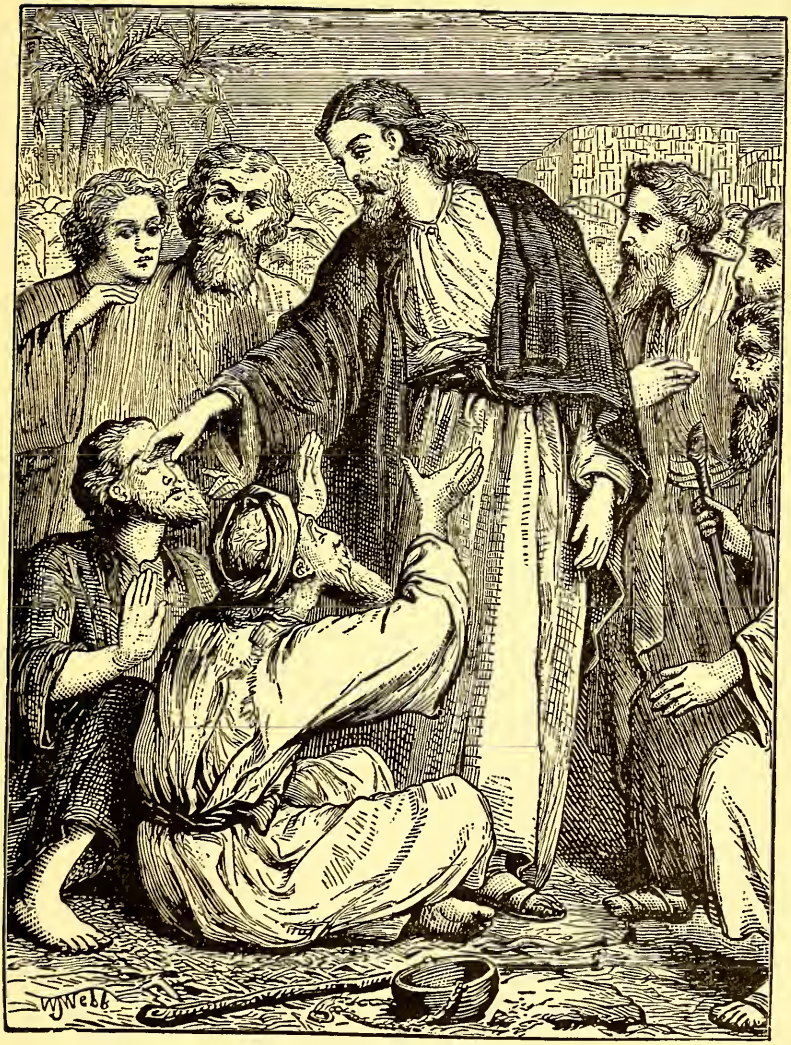
Je-sus would let none of the crowd go in with him but Pe-ter, and James, and John, and said to those who wept and waited for the dead girl, Give place! the maid is not dead, but sleeps. The tears of the folks changed to a laugh of scorn at these words, for they know that she is dead. But Je-sus goes in to the room of death with Jai-rus and his wife, and his own three friends, and takes hold of the girl's hand and bids her rise up. His words pierced the dull ear of death, his touch

JAI-RUS' CHILD IS BROUGHT TO LIFE

brought a thrill of life, the soul came back, and the maid rose up as if from a deep sleep—and Je-sus bids them give her food.

As soon as Je-sus had left the house of Jai-rus, two blind men heard that he was near, and made their way to his house with him. As they went through the streets they cried, Thou Son of David help us! But Je-sus did not heal them till he got home. Then he said to them, Have you faith that I can do this for you? and they said, Yes, Lord. Then he laid his hand on their eyes and said, As is your faith, so be it to you. We know how great their faith must have been, for their blind eyes saw once more, and though Je-sus bade them tell no one, they went and spread the fame of him who gave them sight.

The blind men were but gone, when a new group of friends came to his door for aid. They have with them a man who is in a sad state. He has a fiend in him, and is dumb. Je-sus does not ask for faith in this poor soul, but heals him for the sake of those whose faith has brought him there. He casts out the fiend, and the dumb man speaks. Of course he, too, used his voice to speak the praise of him who gave him the gift



THE BLIND MEN CURED.

of speech, and so the fame of Je-sus spread day by day. But the Phar-i-sees, who did not like to hear his praise, said that he cast out fiends through the help of the prince of fiends.

The Phar-i-sees were rich and proud and vain, and wished all men to praise them and speak well of them; so they used to fast two days a week, and would pray in the streets where folks could see them. They went to church and gave alms and did all that the law said men must do; but their hearts were cold and hard, and they did not love the Lord. They drew near to him with their lips, but their hearts were far from him. They had fine homes, wore good clothes, gave grand feasts, and liked to make a show in the world. As Je-sus was poor and meek, they did not like him and would have naught to do with him; but they feared him and did all they could to make folks think he was a bad man and did not speak the truth.

In Je-ru-sa-lem there was a place called the sheep gate, and near this gate was the pool of Be-thes-da, which means House of Mer-cy, where the sick and the blind and the lame used to lie and wait for the wa-ter to be moved. At

JE-SUS OF-FENDS THE PHAR-I-SEES

times an an-gel went down and stirred up the wa-ter, and then the one who stepped in it first, ere it grew smooth once more, was cured of his ills. One day Je-sus was at this pool and saw there a man, who had been lame, near two score years. He said to him, Wilt thou be made whole? And the man said, Sir, I have no one to put me in when the wa-ter is rough; while I am on the way, some one else steps in and I am too late. Then Je-sus said, Rise, take up thy bed, and walk, and the man felt strength come to his weak limbs. He rose, took up his couch, and walked off; but as it was the Lord's day, the Phar-i-sees were shocked, and said to him, It is a sin for thee to bear thy bed on the Lord's day. But he told them the man who cured him, bade him do it. At first they did not know who had healed him, but when they found out it was Je-sus, their rage was great, and they sought to slay him, for that he had done this thing on the Sab-bath day. Je-sus told them how wrong it was for them to judge the Son of God, but they would not heed his words, nor cease to find fault with him for all that he did, and all that he did not do. Once, on the Lord's day, as Je-sus

walked through the corn field, with his dis-ci-ples, they plucked some ears of corn, and rubbed off the grains and ate them. The Phar-i-sees said this was a sin, for it was work, and no work should be done on the Lord's day. But Je-sus told them that he was Lord of the Sab-bath, and that the Sab-bath was made for man, and not man for the Sab-bath.

In the church where Je-sus preached one day, was a man whose right hand was so twisted with pain he could not stretch it out nor use it at all. The Phar-i-sees watched to see what Je-sus would do, but he knew their thoughts, so he said to the man, Rise up and stand where all may see you. Then he turned to the Phar-i-sees and said, I will ask you one thing: Is is right to do good on this day or to do wrong?—To save life or to kill? Then he bade the man stretch forth his right hand, and at once it grew straight and strong like the left one. The Phar-i-sees grew mad with rage: talked of how they might kill Je-sus; but his hour was not yet come, so he moved from that place, and went back once more to Gal-i-lee. Here crowds came to him to see the works he did, and the sick crept near,

so that they might touch him and be healed.

It was in church and on the Lord's day that Je-sus once caught sight of a wom-an whose back was bent so that she could not raise her head. For near a score of years she had been bowed down this way, and when Je-sus saw her sad state his heart was touched. He did not wait for her to ask for help, but called her to him, laid his hands on her, and healed her. Then she stood up straight and gave praise to God. The chief man of the church was vexed that Je-sus had done this on the Lord's day. He dared not find fault with Je-sus, but he turned to the folks in church and said, There are six days in which men ought to work; come to be healed on those days and not on this day. Je-sus turned to him and said, Do you not on the Lord's day loose your ox or your ass from the stall and lead him out to drink? And should not I on this day loose this poor woman from the bond with which she hath been bound all these years? At these words his friends were full of joy and, for once, his foes felt a sense of shame.

We are told of one more cure that Je-sus

THE TWISTED HAND MADE STRAIGHT.

wrought on the Lord's day. A Phar-i-see had asked Je-sus to dine with him. There was a sick man in the house, and the Phar-i-see hoped that Jesus would cure him; not that they cared for the sick man to be made well, but that they might have a chance to say that Je-sus broke the Lord's day. When Je-sus saw how they watched him, he said, Once more I ask you, is it right to heal on this day? But they held their peace, so he healed the man and let him go. Then he said to them, If one of your sheep should fall in a pit, would you not lift it out on this day? And if it is right to do good to a sheep, is it not right to do good to a man? Still they had naught to say, and Je-sus felt that it was of no use to try to touch their hard hearts. But his own heart was sad at the sight of so much woe, and, as he could not be in all parts of the land at once to help and heal all who might wish his aid, he chose twelve of his dis-ci-ples, and sent them to teach and preach in all the towns of Is-ra-el.

An a-pos-tle means, one sent; and Je-sus called these twelve men a-pos-tles, since he sent

them to tell good news and do good works. Their names were:

Si-mon Pe-ter,	Le-vi (or Mat-thew),
An-drew,	Thom-as,
James.	James (2nd),
John,	Thad-de-us (or Leb-be-us),
Phil-ip,	Si-mon (2nd),
Na-than-ael	Ju-das Is-ca-riot.

All of these but Ju-das were from Gal-i-lee.

Je-sus said they were to take no gold with them, and no clothes but those they wore, for the men to whom they preached must take care of them, and give them food and drink and a place to sleep. He said they should heal the sick, cleanse the lep-ers, and cast out fiends, just as they saw him do; and when they came to a house or town on the way they should say, Peace be to this house, or this town; but if the folks there would not hear their words, they should do no good works in that place, but should shake the dust of it off their feet and go on to the next house or town.

He told the twelve that they would have a hard time. That they would be like sheep in the midst of wolves, and they must be on their guard

all the time. But to cheer them he told them that God, who took such care of the least of birds, that one of them could not fall to the ground and he not see it, would care for them who were far more dear. And, most of all, that he would count all that was done to them as if it were done to him.

It came to pass in those days that Je-sus went up on a high hill to pray, and when he had prayed all night he came down to the plain with his dis-ci-ples. A large crowd came to him there, and he preached what is called the Ser-mon on the Mount, and said: Blest are the meek and those who grieve for their sins, for God is with them. Blest are those who long to be good, more than they long for food and drink. Blest are those who do not fuss and fight, and those who are kind to their foes, as well as their friends. He said, Bless them that curse you; do good to them that hate you; and pray for them that do ill to you. He warned them that they must not be like the scribes and Phar-i-sees, who prayed and gave alms just to be seen of men; but that they must go to their rooms to pray, and shut the door so that no one could see them—and that

JE-SUS AND THE CEN-TU-RI-ON.

they must not let men know when they gave alms, and did good works. Then he told them of two men who each built a house. One man built his on the sand, and when the floods came, and the winds blew and beat on that house it fell, and was washed and swept out of sight. One man built on a rock, and, though the wind and rain beat on it with all their might, it did not fall, for the rock was so strong and firm it could not be blown off like sand. Je-sus said those who heard his words and did not heed them were like the man who built his house on sand—they would be lost. But those who did as he bid them would be saved; for they were like the wise man who built on a rock—and that rock was Christ.

When Je-sus went back to the town it was not to rest, though he had none for long hours. There were troops in the town, and at the head of them was a man who, though not a Jew, had won the love of the Jews. He had made the yoke of Rome as light as he could, and had gone so far in his good-will as to have built a church for the Jews of the town.

Now this man had a slave who was most

dear to him, and who lay at the point of death. He had heard of Je-sus and the cures he had wrought, and wants his help, but he shows that he is a well bred man, and has great tact in the way he takes to send for Je-sus. He does not send a slave from his house, nor some of the five score men in his troop. He asks some of the chief Jews (whom he had made his friends when he built their church) to go for him and beg Je-sus to come to his aid. These Jews plead the case so well that Je-sus goes with them.

When the group had got near the house, he at whose call Je-sus had come, sent friends to meet him, and say, Lord, do not take so much pains for me! I am not fit that thou shouldst come to my house. I did not dare to go and ask thee to do this great thing for me. But say the word, and I know my slave shall live. As I send my men from post to post, I say to this one, Go here, and to that one, Go there, so do I know that thou canst send life and health where thou wilt.

When Je-sus heard these words he turned to his friends as well as to the proud Jews and the throng who had come to join them, and says, I

say to you all, that I have not found such great faith as this; no, not in Is-ra-el! I came to teach the chil-dren of Is-ra-el, and the Jews are mine own peo-ple; but they do not trust me as does this poor Ro-man. He told the ru-ler to go his way, and it would be to him as he wished. And the slave was made whole that same hour.

The next day Je-sus went to a town called Nain. As he drew near the gate a sad sight met his gaze; for a long line of folks had just come from the town on their way to the grave with the corpse of a young man whose moth-er was a wid-ow and had no son but him. Her grief was great, but Je-sus soon changed it to joy. He told her not to weep; and when they that bore the bier stood still, he touched it, and bade the young man rise. At these words life comes back to him that was dead, love to his heart, and words come to his lips. He sits upon the bier and speaks, and Je-sus gives the son back to the arms of her who thought she had held him there for the last time.

This is the first time that Je-sus gave life to the dead, and there came a fear on all. The crowd now learned that he could raise the dead as

WASH-ING THE FEET OF JE-SUS WITH TEARS

well as heal the sick, and they spread the great news through all the land.

A rich Phar-i-see named Si-mon asked Je-sus to dine with him. Je-sus goes to the proud man's feast just as he goes to a poor man's house. It is all one to him, for he looks at the man and not at his things. This proud Si-mon is not a well bred host, and does not treat Je-sus as men in those days were wont to treat guests who came to see them. He did not greet him with a kiss, nor pour oil on his head, nor give him wa-ter to wash his feet, as was the custom in that land.

Je-sus takes his seat at the board. They did not sit on chairs when they ate, as we do. They half lay on a couch, with the feet thrown back. While Je-sus sat at meat, there crept in a wom-an who has heard that he is a guest there. She stoops down by the couch, and her tears flow forth at the sight of his pure face and the thought of her bad life. Her tears fall in such floods that she bathes the dust from Je-sus' feet with them, and then wipes them with her long hair, which has been her pride; and gives kiss on kiss to those way-worn feet. Then she takes a box of

rare salve and pours it on his feet, that she may cool and rest them.

Si-mon sees all this, and said in his heart, Je-sus is no seer; or he would shrink back from the touch of her who kneels at his feet, for he would know what a bad life hers has been. But the voice of Je-sus breaks on his ear. Si-mon, I have a word for thee. Say on, says the host, who does not dream that his heart has been read like a book by him who speaks. There was once a man to whom two men were in debt. One man owed a small sum and one owed a large sum. But as they have no means, the man to whom they were in debt said he would let them each go free. Now which of them will feel the most love for the man who has been so kind to them? Si-mon says, I should think that he who had been most in debt would love him most.

You are right, says Je-sus to his host, then he turns to her who weeps at his feet, and says, Si-mon, do you see her who kneels here? I came to your house, but you sent no one to bathe the dust from my feet, while she pours out her own tears to wash them, and wipes them with the hairs of her own head.

When I came in you did not give me the kiss on the cheek with which a host in our land is wont to greet his guests, but she rains kiss on kiss on my feet, and has done so with no pause since I came in! You brought no oil for my head, as is the way at our feasts, but she pours out on my feet her choice balm. For this cause I say to you, I will blot out all her sins, though they are, as you think them, and as she thinks them, not few; for she loves much. But he who thinks he does not owe much will not feel much love to him who frees him from the debt. Then, with a look full of love on the poor soul at his feet, he said, I blot out thy sins; thy faith saves thee; go in peace.

Of course, Si-mon and those who sat at meat with him were shocked at these words, and would not own that Je-sus had a right so to speak them, though he had told them he was the Son of God.

CHAPTER V.

THE PAR-A-BLES OF OUR LORD—OF THE RICH MAN—OF THE SOW-ER—OF THE TARES—OF THE NET—OF THE MUS-TARD SEED—OF THE YEAST—OF THE MAN WHO FOUND A PRIZE—OF THE PEARL.

A PAR-A-BLE is a short tale that means more than it says, and Je-sus was wont to make use of such tales to teach some great truth to his dis-ci-ples and the folks who came to hear him day by day. He would not say just what he meant, but would tell a par-a-ble and then leave the peo-ple to find out the point of it. Of course they had to think a great deal, and all this thought served to fix Christ's words in their minds and make them stay there. In this way they learn more than they would have done if Je-sus had not told the truth in tales.

To show how wrong it is to put one's trust in wealth, he told them this tale: There was a rich man whose land brought forth more fruit than he knew what to do with. His barns were too small to hold it all, so he said, This will I do: I will pull down my barns and build some new

large ones, in which I will put all my fruits and my goods. And I will say to my soul: Soul, thou hast much goods laid up for long years to come; take thine ease, eat, drink, and be gay. But God said to him: Thou fool, this night thou shalt die; then whose shall those things be which thou hast laid up?

Now this tale was meant to teach that as it was with the rich man, so would it be with all those who cared more for wealth than to please God. Some day death would come for them, and then they would have to leave their gold and their goods for some one else—for as they brought naught with them when they came to this world so they could take naught with them when they had to leave it.

The dis-ci-ples were poor men, but Je-sus told them that God would take care of them and not let them lack for food or clothes. Think of the birds, he said; they do not sow nor reap nor lay up grain in barns, but still they do not starve, for God feeds them. And hence God would be sure to take care of them. Look at the lil-ies, too; they do not sew nor spin nor make their own clothes. But God gives them robes that are

bright-er than were those of the great king Sol-o-mon. If God then cared for these things, how much more would he care for them. They were to seek the king-dom of God, and all things needed would be given to them.

One day while Je-sus walked by the sea shore such crowds came to him that he sat in a boat on the sea and taught them as they stood on the beach. He spake to them the par-a-ble of the sower. A man went out to sow seeds, and it came to pass, as he sowed, some seeds fell by the side of the way and the fowls of the air came and ate them. Some fell on rocks, where there was not much earth, and they sprang up at once; but, as they did not have much root, they dried up as the sun shone on them. Some fell where there were thorns, and the thorns grew up and choked them, so that they brought forth no fruit. And some fell on good ground, and grew fast and bore a great deal of fruit.

When the crowd had gone home the dis-ci-ples said to Je-sus: What does this tale mean? Then he told them that the seeds were the words that he spake to them, the words of God, and that by the man who sowed the seeds he meant all

those who teach or preach the word of God. The seed that fell by the side of the way were those that fell on the hard path that ran round or through the field. This hard path, that had not been ploughed nor dug up, was not a good place for seed to take root; nor was a hard heart, that had not learned to love God or man, a good place for the words of God to take root. For Sa-tan could pick the word out of a hard heart with as much ease as birds could pick seed off of a hard path. The seeds that fell on rocks were like folks who heard God's words with joy and at first were glad to heed them. But their hearts—though not hard—had not much depth, and as soon as they were called on to do some hard thing they quit their good works and had no more life in them than had the seeds that dried up when the sun shone on them. The seeds that were choked by the thorns fell on ground that had been dug up but not well cleaned, for the thorns were still there and their roots sapped the soil. So the plants which sprang up were not as strong as they would have been if the thorns had not been there to choke or starve them; they grew, but were too weak to bring forth fruit. As light

and air and sap were drawn off from the seed that fell a prey to thorns, so will the words and truths of God be drawn off from the hearts of those who fall a prey to the cares and joys of the world. They will bring forth no fruit, for the good things of this life will so starve their souls that they will have no time nor love for good works. The seed that fell on good ground, that is on ground that had been well ploughed and made soft and light and clean, brought forth much fruit; and so will it be with those whose hearts have been stirred to their depths by love and zeal. They will be full of good works; for they will *take* the words of truth and keep them and live them, and will bring forth much fruit—to the praise of God.

Then Je-sus told the tale of a man who sowed good seed in his field; but while he slept one of his foes came and sowed tares with the wheat, and then went off and let no one know what he had done. But when the wheat sprang up the tares came, too, and then the men who worked the field went to the man who owned it and said, Sir, didst thou not sow good seed in thy field? Whence, then, hath it tares? He

said, Some foe hath done this; and the men asked if they should pull up the tares. But he said, Nay, lest while ye pull up the tares, ye root up the wheat, too. Let both stay in the field till they are ripe and then I will bid the men who reap, pull up the tares to burn ere they store the wheat in the barn. When his dis-ci-ples asked him to make this clear to them, he said: The field is the world and I am the man who sowed the good seed. The wheat means those who love and serve the Lord, and the tares those who do not love him and will not keep his laws. The foe who came by night is Sa-tan. The time when the wheat and tares are ripe means the end of the world, and the men who reap are the an-gels. As wheat and tares both grew in the same field till it was time to reap them, so good and bad men must live in the same world till it is time for them to die; and then God will send his an-gels to bear them to him, that he may judge them.

To make them bear these words in mind, Je-sus went on to tell of a thing that taught the same truth they had just learned in the tale of the wheat and tares. He said some men cast

a net in the sea to catch good fish, but when they drew it to land it was full of all sorts—both good and bad. They sat down and took out the good fish to keep, but would not have the bad ones. Just as there were all sorts of fish in the net, so may there be all sorts of men in the church; but at the last day an-gels will come and take the good ones to live with God, and will leave the bad ones to their fate.

Two more tales that Je-sus told that day were meant to show how the love of God grows in the heart. First he spoke of a man who sowed a mus-tard seed and it grew to be so large that the birds came and lodged in the boughs of it. Just as this small seed took root and pushed its way up, bit by bit, till it grew to be a tree in which birds found peace and rest, so would a small seed of faith take root in the heart of a man, if he would but watch and tend it, and would grow till it grew to be the tree of life in which he might find rest and peace for his soul. Then he spoke of a cake of yeast that was put in some meal and left there to see what it would do. It went to work at once and, though it made no fuss, soon worked its way all through the flour and

made it light and sweet. And what yeast does for flour the grace of God will do for our hearts if we but give it room; as yeast makes bread swell and rise, so does God's grace make our hearts swell with joy, and rise with love and praise to him.

Still two more tales, the last that Je-sus made use of at that time, were to teach the great worth of the things of God. The first was of a man who found a rich prize (it may have been a large lump of gold) hid in a field, and so great was his joy at this good luck that he went off in haste and sold all that he had to raise funds to buy the field. For the sake of the prize he gave all his goods; and in the same way should men joy to give up all they have for the sake of Je-sus. He is the best prize, and those who win him can not be poor, though they should have naught else. The next told of a man who won a great prize. He was a man who dealt in pearls. His work was to buy and sell these gems, and one day, in the way of trade, he saw a fine large pearl that he knew was worth much more than the rest. He felt that he would like this pearl more than aught else in the world, and he did not rest till it

was his, though he had to sell all he had to raise the large sum it took to buy this choice gem. Je-sus is the pearl of great price, and men may well be glad to part with all the world calls rich and great if they may but win so fair a prize as the love of Je-sus.

At this time a man came to Je-sus and said: Lord, I would like to stay with you all the time, to go where you go, and to live in your home. Je-sus told him he had no home; that the beasts and birds had holes and nests to live in, but the Son of Man had not where to lay his head.

CHAPTER VI.

JE-SUS STILLS THE STORM—HEALS THE MAN WITH THE FIENDS—DEATH OF JOHN THE BAP-TIST—FEEDS THE VAST THRONG—STILLS THE WAVES ONCE MORE—HEALS THE GREEK WOM-AN'S CHILD.

THAT same day when Je-sus had made an end of all the par-a-bles, he went on the sea of Gal-i-lee with his dis-ci-ples, and as he was tired he lay down in the back part of the boat and went to sleep. While he slept a great

storm came up. The boat rocked and tossed and the waves swept over it so that the dis-ci-ples shook with fear. They waked Je-sus and said: Lord, save us or we shall be drowned. Then Je-sus rose and calmed the wind and waves. He just said, Peace, be still! and at once the wind ceased and the waves went down. Then he said to the dis-ci-ples, Why do ye fear? How is it that ye have no faith? But their fear grew more and more and they said, what sort of a man is this, that the wind and the sea do as he bids them?

As soon as the storm had been stilled they sailed to land, and when Je-sus stepped on shore, a man who had fiends came to meet him. He was such a fierce man that no one dared go near him. More than once his friends had bound him with chains to keep him at home; but that did no good, for he broke the chains and ran off and hid in caves that had been dug in the sides of the hills for tombs. There he would stay day and night and would cry out loud, and cut his flesh with stones. He would tear off his clothes, too, and no one could do a thing to help him or make him less like a wild beast. But when he saw

Je-sus he ran to him, and cried with a loud voice, What have I to do with thee, Je-sus, thou Son of the most high God? I pray thee not to hurt me. Then Je-sus bade the fiends (for there was more than one of them) come out of this poor man. A large herd of swine fed on a high hill near by, and when the fiends found they must come out of the man they begged that Je-sus would let them go in the swine. He said they might do so, and as soon as the herd felt the fiends in them they rushed down the side of the steep hill and were drowned in the sea. Then the men who took care of the swine ran to the town and told all that they had seen Je-sus do; and the folks went out and begged him to leave their coasts. When they saw the fierce, wild man clothed and in his right mind, and when they heard of the fate of the swine they feared to have Je-sus stay in their land.

The man out of whom the fiends had been cast was so full of love and thanks to Je-sus that he begged to stay with him all the time. But Je-sus knew it was best for him to be with his own folks, so he said, Go home to thy friends and tell them what great things the Lord hath

done for thee. The man did as he was bid and soon the whole town knew and spoke of the strange tale.

At this time He-rod (a son of the He-rod who slew the babes in Bethlehem) heard of the fame of Je-sus and said, This is John the Bap-tist, he has come back from the dead to do these great works. To please He-ro-dias, whom he loved, He-rod had sent forth and laid hold on John and bound him and put him in jail. He-ro-dias had been the wife of a man named Phil-ip, but she left him and went to be He-rod's wife. John said this was a sin, so He-rod put John in jail and left him there a long time. On his birthday the king gave a great feast to his lords, Salo-me (the daughter of He-ro-dias) came in and danced for them, and He-rod, who was drunk with wine, was so much pleased with her that he said, Ask of me what thou wilt and I will give it thee. He swore that she should have what she chose, were it the half of his king-dom. Then Salo-me went and said to her mother, What shall I ask of the king? The mother, whose heart was full of hate for the Bap-tist, bade her ask He-rod to cut off the head of John and give it to her in a large dish.

So the girl went back in haste and said to the king, I will that thou give to me here in a dish, the head of John the Bap-tist.

Now He-rod did not wish to kill John, for he knew he was a good man and had done no wrong. He liked to hear him preach, too, and felt in his heart that it was right for him to warn men to turn from their sins; and that he was a brave man, who feared not to chide the king and speak the truth to him. He-rod wished he had not made such a rash vow; in spite of the wine, he felt a pang of grief that he had been caught in such a trap, but it was too late to take back his word. He would not break his oath, so he sent some men to the jail to cut off John's head. They cut it off and put it in a large dish and brought it to Salo-me, and she tripped off with it to He-ro-dias. When John's friends heard of his death, they came and took up the corpse and bore it to the tomb, and then went and told Je-sus the sad tale.

But He-rod is not at ease, the fumes of the feast have gone off and the thought that he has slain a brave man, haunts the king like a ghost. When he hears of a young man who goes from

town to town with signs and great deeds, he is full of fears. He says, It is true that I cut off the head of John the Bap-tist, but who but he can this be who can do such things? This is John the Bap-tist who has come to life once more. He did not guess that he was more than John, that he was the Judge of John and of He-rod and of all the world, at whose bar he shall one day stand and hear his doom from the lips of him whom he now wants to see.

Then Je-sus and the twelve a-pos-tles took a boat and crossed the sea of Gal-i-lee in search of a place where they might rest a short while and gain some strength for their work. The crowds stayed with them day and night, and they could scarce find time to eat or sleep. Nor did they find it now, for when the folks saw them start off in the boat they ran round the lake and were on hand to greet Je-sus when he stepped on shore. Tired as he was he taught and preached, and healed the sick all day, and when night drew nigh the a-pos-tles came to him and said, The day is far spent and the folks have naught to eat; send them to the towns near by to get food, for there are no shops here where they may buy

JE-SUS FEEDS THE MUL-TI-TUDE

bread. But Je-sus said, They need not leave this place; give ye them to eat. The twelve stare at him, and then they beg to know if they are to buy the loaves of bread which it will take to give each one of the vast throng the least bit to eat. How much bread have you? Go and see. They bring back word that they had naught but five loaves and two small fish, and there were five thou-sand men to feed. Now there was much grass in that place, so Je-sus told them to make the men sit down on the grass in long rows. Then he took the five loaves and two small fish and blessed them and broke them in bits to be handed to the men. Each man had as much as he could eat, and still the bread and fish were not all gone. Je-sus told them to save all the scraps that were left, as it was wrong to waste good food. So they picked up twelve trays full of scraps, which was more than they had to start with.

This moves the crowd more than all the signs they have seen him do. How grand it would be to have a king who could feed us all the time like this and take care of us! We could lie on the green sward and hear him talk, and have no

hard tax to pay to Rome, and no hard work to do!

Such a proof of the might of Je-sus made them know that he was more than just a mere man; more than a seer. They felt sure he was the Mes-siah they had so long looked for and, as they thought, this Mes-siah was to be a king, they wished to make Je-sus their king at once. But he knew this must not be; so he bade his dis-ci-ples set sail and leave him there. Then he sent the crowd off, too, and when they were all gone he went up to the top of the high hill, at whose foot he had been at work all day. Here he could watch and pray; could shed tears (which no eye might see) for the sad death of his friend John the Bap-tist, and could—it may be—get a bit of rest, if not of sleep. It was a clear night in the spring of the year, and by the bright light of the moon Je-sus could see his dis-ci-ples in their boat on the lake. A sharp gust comes down on the lake from the hills, and they had hard work to reach the part of the shore for which Je-sus had bid them steer. For some hours they toiled in vain, for, do what they would, they could not keep the boat in the right track.

At last Je-sus went to their aid and, at the same time, gave them a new proof of his might. He stepped in the sea and walked out to the boat. The waves leap and foam but he glides on as if his feet trod a smooth green lawn. When they saw him come to them in this strange way they did not know him, and were filled with fear But Je-sus said, Be of good cheer; fear not; it is I. Pe-ter said, Lord, if it be thou, bid me come to thee on the waves. Je-sus said, Come. Pe-ter leaps down from the ship and steps out with a brave air. But the wind blows, and the waves rise to meet him, and he looks at them and not at Je-sus, and so, of course, he sinks. His faith is not so strong as his fears. But as he sinks he cries to Je-sus, Lord, save me! At once Je-sus stretched forth his hand and caught him, and said, Oh thou of small faith why didst thou doubt?

When Je-sus and Pe-ter were safe in the boat the wind ceased, and in a short time they were at the place which they had so long tried in vain to reach. Then they fell at Je-sus' feet and said, Of a truth thou art the Son of God!

The folks on shore knew Je-sus and came

from all parts of the land to beg his aid. They brought their sick friends on beds and laid them in his path; and he healed them all. In each town through which he passed the streets were lined with sick folks, who begged that they might just touch his robe; and all who touched were made well.

The men whom Je-sus had fed with the loaves and fish, and then told to leave him, went back to the same spot next day; for as there was no boat left on the lake for Je-sus to sail off in they thought he would still be there. But as they did not see him they crossed the lake and sought him in Ca-per-na-um; and when they found him they said, Lord, how didst thou get here, and when didst thou come? They could not tell how he had reached Ca-per-na-um ere they did, for they had made use of boats. They knew the dis-ci-ples had gone off and left him with no boat; and that he had not had time to walk round the sea of Gal-i-lee—from the east side to the west—since they last saw him.

Je-sus did not tell them by what means he had reached the town, but he told them he knew why they sought him; it was not that they had

seen his signs, but that they had been fed by him—they came for more bread.

Then he told them that he was the bread of life, and that God had sent him to give life to the world. They asked him what sign he could give to prove that God sent him. Je-sus said they had seen him, not just his face and his form, but his life and his works, and they ought to know that no one but God could do such things as he did. This was too much for their faith; they could trust him as their king, but not as their God. How dare he say that he is the bread of life, and came down from on high, when we know so well whose son he is. They said he was the son of Jo-seph and Ma-ry, so he must be a man; as a man he might be a great king or a wise seer, but could not be the Lord.

That day a host of those who had been with Je-sus up to this time went back home, and walked no more with him; for they thought he made false claims and they could not trust his word.

Je-sus turned then to the twelve and said, Will ye, too, leave me? Peter said, Lord, to whom shall we go? Thou hast the words of

life, and we know thou art the Christ, the Son of God.

Then Je-sus left the land of Is-ra-el and came to the coasts of Tyre and Si-don. The folks here were not Jews, but Je-sus did not scorn to help them, when they came to him, though *he* was a Jew and his work was with and for the Jews *first*.

Je-sus did not wish folks to know he was there, so he went in a house and tried to keep out of sight; but a Greek woman who had heard of him came and begged him to cast a fiend out of her child. At first Je-sus pre-tended not to see her—as if to say he would have naught to do with those who were not Jews—but this he did just to test her faith and see what she would do. Though she was not a Jew she knew that this king of the Jews could help her if he would, so she fell at his feet and begged with all her heart: Lord, help me! Je-sus said, It is not meet to take the chil-dren's bread and to cast it to the dogs. She still held on, and said, Truth, Lord: Yet the dogs eat of the crumbs which fell from the master's table. And she would not rise till Je-sus said, Wom-an, great is thy faith! Be it to

thee as thou wilt. The fiend has gone out of thy child! And her child was made whole at that hour.

CHAPTER VII.

THE DEAF AND DUMB MAN—FEEDS THE THRONG ONCE MORE—CURES THE MAN BORN BLIND—JE-SUS, AND MO-SES, AND ELI-AS—JE-SUS GOES UP TO JE-RU-SA-LEM—THE PAR-A-BLE OF THE GOOD SA-MAR-I-TAN—AT THE HOUSE OF MA-RY AND MAR-THA—THE PAR-A-BLE OF THE PROD-I-GAL SON.

THEN Je-sus left the coasts of Tyre and Si-don and went back to the Sea of Gal-i-lee, to the same part of the land in which he had once let the fiends he cast out of the poor wild man get in the herd of swine and drive them into the sea. At that time the folks there begged him to leave their coasts; but they now were glad to have him come back, for they had heard much of his good works and wished to see some of them. They brought to him a man who was deaf and whose tongue was tied, so that he could not speak plain.

GREAT CROWDS FOL-LOW JE-SUS.

Je-sus led him to one side and touched his ears and his tongue. At once he heard all that was said by the men near him, and the string of his tongue was loosed, so that he spake as well as they did.

Je-sus charged them to tell no man, but the more he charged them so much the more they spread the news, and said, He hath done all things well; he hath made the deaf to hear and the dumb to speak.

Great crowds came and brought the sick, the lame, the deaf, the dumb, and the blind and cast them at the feet of Je-sus to be healed. Je-sus cured them all, and they stayed with him day and night, and gave thanks for what he had done for them. When they had been there three days and had no food left, Je-sus said to his dis-ci-ples, I must give these men food ere I send them from me, for some of them came from far off and may faint by the way if they have naught to eat till they get home. All the food the dis-ci-ples had was seven loaves and a few small fish—and there were four thous-and folks in the throng, but Je-sus made the bread and fish hold out to feed them all, and there were

seven trays full of scraps left. When the meal came to an end Je-sus sent the folks home, while he and his dis-ci-ples took ship and came to a town called Mag-da-la. The Phar-i-sees and Sad-du-cees came to him there and asked him to give them a sign from God. They did not ask this with a wish to learn or get help from such a sign, but in the hope that Je-sus might say or do what would give them a chance to find fault with him. Je-sus knew that they wished to set a trap for him; so he said they should have no sign but the sign of Jo-nah. By this he meant to tell them that as Jo-nah was in the whale three days so he (Je-sus) would be buried for three days in the earth ere he rose from the dead.

Je-sus went on to Beth-sa-ida. And they brought a blind man to him and begged him to touch him. And he took the blind man by the hand and led him out of the town; and when he had spit on his eyes and put his hands on him he asked him if he saw aright. And he looked up and said, I see men walk, but they look like trees. Once more Je-sus put his hands on his eyes and made him look up, and this time all things looked clear and plain to him. Then

Je-sus sent him to his house and told him not to go back to the town nor tell it to those on the way.

Je-sus now made a trip to the north with his dis-ci-ples, and on the way he asked them, Who do men say that I am? They said, Some say thou art John the Bap-tist come back from the dead, and some say one of the old seers has come to earth once more. Then Je-sus asked, But whom do ye say that I am? Peter said, Thou art the Christ, the Son of God. By these words he meant to let Je-sus know that his a-pos-tles thought he was the Sa-vi-our whom God had said He would send to save the world. But though they put their trust in him they did not yet know *how* he was to save the world; they still thought of him as a king who would fight for them, but not as a God who would die for them. They knew he could do all things, and so they felt sure he would soon change from a poor man to a rich king, and would then make them the chief men in his king-dom.

Je-sus thought it was time for them to get rid of this false view of him and his work; so he now told them that the way in which he was

to save men was to die for them on the cross. He said he must go to Je-ru-sa-lem, and that the chief priests and scribes would cause him to be put to death there, but on the third day he would rise from the dead. And he said, too, that his throne was on high, and that those who wished to share it with him must share his cross on earth, too; that is, they must care less for the things of the world than for the things of God; must give up wealth and rank and fame and ease—yea, their life if need be, for Je-sus' sake—for it would do a man no good to have all the fine things in the world while he lived if he must lose his soul when he died.

From that day Je-sus did not cease to speak, at times, of his death, which was now near at hand.

One day he went to the top of a high hill to pray. He took Pe-ter and James and John with him, and there he let them see him in a new, strange light. While he prayed his face shone as the sun and his clothes were as white as snow—so bright that they looked like robes of light. All at once two men stood by his side; they were Moses and Eli-as, who died long ere Je-sus was

born, and had come back to the world to talk to him of his death which was soon to take place. The a-pos-tles knew who these men were, and wished to stay up there on the mount with them; so Pe-ter said, Lord, it is good for us to be here; let us make three tents—one for thee, one for Mo-ses, and one for Eli-as. While he yet spake a bright cloud shone round them, and from this burst of light they heard a voice say: This is my much loved Son; hear ye him. They fell to the ground in great fear; but Je-sus drew near, touched them, and said, Rise and fear not. They rose at once, but when they dared lift their eyes they saw no one but Je-sus, for Mo-ses and Eli-as were gone. The bright cloud had passed, too, and they heard the voice no more; but they knew it was sent to tell them that the Mes-si-ah of whom Mo-ses and Eli-as spoke now stood at their side, and that they were to hear and heed his words.

Je-sus charged them not to speak of this thing till he should rise from the dead; so they kept it close, and told no man in those days of what they had seen and heard on the mount.

When they came down next day a crowd

stood at the foot of the hill and a man came out of the crowd, knelt at the feet of Je-sus and said, I pray thee to heal my son, for I have no child but him, and he has a fiend that makes him fall in the fire, and does his best to kill him. As thou wast not here I brought the boy to thy dis-ci-ples that they might cast the fiend out of him; but they could not, and I have no hope left but in thee. Je-sus said, Bring him to me, and as they brought him the fiend tore him, and he rolled on the ground and foamed at the mouth. Je-sus asked the man, How long has your son been like this? and he said, Since he was a child, for years he has had no peace or rest, and I beg thee to help us if thou canst. Je-sus said, I can help thee if thou canst have faith, but thou must trust me if thou dost wish me to cure thy son. With tears the poor man said, Lord I do trust thee: I have some faith; help thou my want of faith. Then Je-sus bade the fiend come out of the lad, and it cried with a loud voice and came out. But it shook him so hard and left him so sore and weak that the folks thought he was dead, till Je-sus raised him up and let them see that he was well.

Though Je-sus had more than once told the a-pos-tles in plain words that he must soon die, they still clung to the thought that when he rose from the dead he would be a king on earth and would keep them near his throne. One day they spoke sharp words as to which one of them was the best, which one did most good, which one loved Je-sus most, and which one ought to have the best place in his king-dom. They did not wish Je-sus to know what they said, but he read their thoughts, and to shame them and show them their sin, he took a child in his arms and said, Look at this child and learn of him, for he is the least of you all and the best; he is not proud of what he does, but is meek and does not try to have the chief place. Nor should you seek to be the first, but each one of you should try to serve the rest. He who is most like this child shall be the first, and he who is least of all, the same shall be great.

A great feast of the Jews was near at hand, and some of the chief priests and Phar-i-sees formed a plot to get hold of Je-sus while he was at the feast. In fact, they sent some men to take him; but when these men saw Je-sus in the

church and heard him talk they were filled with fear, and did not try to lay hold of him—for they said no man spake such words as he spake. They heard him say to those in the Tem-ple: For a short while I shall be with you, and then I shall go back to my Fa-ther who sent me. When I am gone ye shall look for me and shall not find me; and where I am ye can not come, for—since ye have no faith in me—ye shall die in your sins. But those who trust me shall not die, but shall live with my Fa-ther.

Then they said: Who art thou, and who is thy Fa-ther? Is he as great as our fa-ther A-bra-ham?

Je-sus told them that A-bra-ham had had faith in him, and had wished to see the day when he should come to earth, and that by faith he did see it, though it was then a long way off. Then they said that could not be true, that A-bra-ham had died long ere Je-sus was born, and so Je-sus could not have seen him. But Je-sus told them that though A-bra-ham was an old man when he died he was not so old as he (Je-sus) was, for He had lived with God ere he came to earth and ere A-bra-ham was born.

This made them rage, and they took up stones to throw at him but, as his hour was not yet come, he hid from them and left the church, going through the midst of them. As he went on his way he saw a man who had been born blind, and so had no help from the skill of man. This sad sight touched him and he said to his dis-ci-ples, as long as I am in the world I am the light of the world; so I will give light to these poor blind eyes.

Then he spat on the ground and made clay, and rubbed it on the man's eyes, and told him to go and wash in the Pool of Si-loam. He went and washed, and when he came back he could see, but he did not see Je-sus, for he had left the place while the man was gone. This was done on the Lord's Day. This blind man was well known, for he had long sat by the way side and begged, and those who passed saw him there each day. This day when they saw him he saw them, too, and they did not know what to think when they found he had his sight. They said, Is not this he that sat and begged? Some said, It is he, and some said, He is like him; but he said, I am he. They asked him how it was that

he could see, and he said, A man that is called Je-sus made clay and rubbed it on my eyes, and told me to go to the Pool of Si-loam and wash. I went and washed, and my sight came to me. Then they said, Where is the man who made you see! and he said, I know not. So they took him to the Phar-i-sees and when they, too, asked him how he was cured, he said, he put clay on my eyes and I washed and do see.

They asked him what he thought of the man who healed him, and he told them he thought he was a seer, a man of God. But the Phar-i-sees said if he was a man of God he would not break the law, for it was on the Lord's Day that Je-sus made clay and rubbed it on the man's eyes. But some said he must be a good man, for God would not let a bad man do such a great sign as this. As they were not all of the same mind, they turned once more to the man who had been born blind and asked him, What did he do to thee? How did he make thee see? The man said, I have told you once; why do you still ask me? Do you wish to be his dis-ci-ples? But they laughed at him and said they were the dis-ci-ples of Mo-ses, for Mo-ses came from God,

but this Je-sus was a bad man, and they knew not whence he came. Then the man who was cured said, I do not know if he is a man of God or not; but I do know that once I was blind and now I see. It is a strange thing that you Phar-i-sees, who think you know so much, can not tell a true seer from a false one. No bad man would do what Je-sus did, and if he were not sent by God I would still be blind.

This made the Phar-i-sees rage, and they told him he was a fool to try to teach them since they knew much more than he did. So they drove him out of their sight and said he should come to their church no more.

When Je-sus heard that he had been cast out by the Jews, he went to find him. When he had done so he said to him, Hast thou faith in the Son of God? The man said, Who is he, Lord, that I might have faith in him? Then Je-sus said, Thou hast both seen him, and it is he who now talks with thee. When the man heard this he said, Lord, I have faith in thee, and from that time he was one of the dis-ci-ples of Je-sus.

One day a man who was learned in the law came to Je-sus and asked him what he should do

to be saved. Je-sus said, You know the law—what does *it* tell you to do? The man said it bade him Love God with all his heart and soul and mind and strength, and to love and help men, too. Je-sus said, That is right; do that and thou shalt be saved. But the man said, *What* men must I love and help? Then Je-sus spoke a par-a-ble and said, A man went down from Je-ru-sa-lem to the town of Je-ri-cho, and on the way he fell in with thieves, who took his goods, and beat him and left him half dead on the road. Soon a priest came that way, and when he saw the hurt man he crossed the road to get out of his way, and went off and left him there. Next came a Le-vite, and he, too, looked at the man and left him to his fate. But a Sa-mar-i-tan who saw his sad state, went to him and bound up his wounds and poured wine and oil in them to cleanse and heal the sores. Then he put him on his own beast and took him to an inn and nursed him all night. And when he left next day he gave the host two pence and said, Take good care of that poor sick man and the next time I come I will pay thee more. Now which of these three men do you think kept the law?

The one who was good to the man who stood in need of help. Yes, said Je-sus, thou hast well said, and the tale shows that the law means we must love and help all men.

Near Je-ru-sa-lem and just at the foot of the Mount of Olives lies the small town of Beth-any, where a wom-an named Mar-tha had a house, in which she lived with her brother Laz-a-rus and her sister Ma-ry. All three of them were warm friends of Je-sus and loved him with all their hearts. He loved them, too, and was as glad to go to see them as they were to have him come. But one day when he was there Mar-tha felt vexed that Ma-ry left her to do all the house work, while she just sat at the feet of the Lord to catch each word that fell from his lips.

Mar-tha wished to have the meals and all things in her house as good as they could be for so loved a guest, and she thought Ma-ry ought to help her cook and serve; so she went to Je-sus and said: Lord, dost thou not care that my sis-ter leaves me to do all the work? Bid her come and help me. But Je-sus said, Mar-tha, Mar-tha, you do not know what is best for you so well as Ma-ry does. In your zeal you do much that it

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is not worth while to do. There is more than one way to please me, and Ma-ry has made choice of the best way; for the things you do for me will not last long, but the things I do for you will last for aye. Do not call Ma-ry to help you make a feast for me, but come here and help her make the most of the feast I serve for you.

Thus did Je-sus teach Mar-tha that food and drink, and sleep and rest are not the best things in the world, and that those who are wise will care less for them than they do for things that help the soul.

But it was not just in the homes of his friends that Je-sus was, at times, a guest. He went with words of cheer to all who had need of him, and the worst of men, did they but try to turn from their sins, were sure of love and help from him.

The Phar-i-sees blamed him for this, and said it was wrong for him to walk and talk and eat with those whose sins were so well known. To show that God's thoughts were not as their thoughts, and God's heart not as their heart, Je-sus told them this tale: There was a man who had two sons. One of them grew tired of

MA-RY SAT AT THE FEET OF JE-SUS

his home and the dull life he led there under his fa-ther's eye. He thought it would be a fine thing to go off to some place where he could have a good time and do as he pleased, with no one to watch or scold him; so one day he said, Fa-ther, give me my share of the goods and means you have laid up for us, and when he got his share he set forth to see the world. He went to a far off land, and there fell in with a bad set, and led such a wild life that he soon spent all his means. Then there was a fam-ine in the land, and as he had spent all his gold he soon came to want. That he might not starve, he tried to get some work; but all he could do was to tend swine. This was low sort of work for a Jew (for Jews hate swine), but he was too poor to choose his work and was so near starved he would have been glad to eat the poor food which he fed to the swine.

In this sad plight his thoughts turned to his kind fa-ther and his old home, and he longed to see them both once more. So he said, I will not stay in this place. I will go back home and say, Fa-ther, I have sinned in the sight of God, and have done much wrong to thee. I am too bad

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to be called thy son, but let me be as one of thy hired men.

As soon as this thought came to him, he rose at once and set out on his way back to his own land. When he drew near his old home his fa-ther saw him and ran to meet him and fell on his neck and kissed him. The son was much touched, and said, Fa-ther, I have sinned in God's sight, and in thy sight, and I dare not hope to be called thy son. I have been so bad thou wilt not wish to own me for thy child.

But the Fa-ther said to his men, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet. And bring the fat calf and kill it and let us eat and be glad. For this my son was dead, and now he lives; he was lost and is found.

In this tale Je-sus taught the proud Phar-i-sees that, though God hates sin, he does not cease to love those who grieve when they do wrong, but is glad to have them turn from their wrong ways and come back to him. The fa-ther was grieved for the woes of his poor wild son and was pleased to have him come back to his heart and home: much more does the great

Fa-ther of all feel for the woes of those who, like the son in the tale, rue their wild ways and turn to him for love and help. Since the Fa-ther sent the Son to make him known to all men—the bad as well as the good—that Son (Je-sus), was bound to treat as friends all who came to him to learn his Fa-ther's will; and it was wrong for the Phar-i-sees to blame him for this.

CHAPTER VIII.

THE PAR-A-BLE OF THE RICH MAN AND LAZ-A-RUS—OF THE PHAR-I-SEE AND THE PUB-LICAN—BLESS-ES THE CHIL-DREN—LAZ-A-RUS RAISED FROM THE DEAD.

JE-SUS knew that some of those who came to hear him talk thought more of wealth, and cared more to be rich and lead a life of ease than they did to do God's will and help those who were poor and sick, and in need of aid. To these folks he told this tale: There was once a rich man who wore fine clothes, and ate the best of rich food; and at his gate there laid a poor sick man, named Laz-a-rus, who had no

good food nor clothes, and was full of sores that would not heal. Laz-a-rus hoped that food might be sent out to him, for he would have been glad to have had the scraps that were left from the rich man's meals.

The dogs seemed to feel for him, for they came and licked his sores; but the rich man gave him no food, and paid no heed to his wants.

At last Laz-a-rus died, and angels bore him up to live with God, in a world of joy and light, where no one is sick or sad or poor. Dives (the rich man) died, too, and went where all who do not love God go when they die. In tor-ment when he was in great pain, he raised his eyes to the king-dom of God, and there he saw Laz-a-rus with his head on A-bra-ham's breast. Then he cried out and said, Fa-ther A-bra-ham, I beg thee to send Laz-a-rus here that he may dip his hand in the water and cool the tip of my tongue, for I am racked with pain and thirst in this flame. But A-bra-ham said, Son, bear in mind, that while you lived you had all the joys the world could give, and Laz-a-rus had naught but grief and pain. Now he has bliss and you have woe—'twixt him and you there is a great

gulf fixed; no one can go from his home to yours; nor can one come from your home to his. Then Dives said, If he may not come to me please send him to my old home on earth to teach my friends there what to do that they may not have to come to this dread place when they die. A-bra-ham said, they know the laws of God; Mo-ses and the seers have told them what they should do; let them hear them. Then the rich man said, Nay, Fa-ther A-bra-ham; but if one went from the dead to warn them, they would turn from their sins and try to do God's will. But A-bra-ham said, If they will not do what Mo-ses and the seers bade them, they would not heed the words of one who went to them from the dead.

This tale shows that it is just as wrong not to do what one ought to do as it is to do what one ought not to do. The rich man did Laz-a-rus no great harm, but when he had a chance to help him he failed to do so; and for that he was judged.

To some men who thought they were good and scorned all who did not keep the law so well as they did, Je-sus said, Two men, one a Phar-i-

see and one a Pub-li-can, went to church to pray. The Phar-i-see chose a place where all could see him; and he stood up and said, Lord, I thank thee that I am not like those men who are not just and do not keep the law—who take more than they have a right to, and keep what is not theirs. I fast twice in the week, and give to the church one-tenth part of all I own.

The Pub-li-can knelt where he thought no one could see him, and bowed his head and smote on his breast as he said, God be good to me and help me to get rid of all my sins.

Je-sus said God was more pleased with this man than he was with the Phar-i-see; for he loves the meek and will raise them up, but will put down those who are proud and vain.

At this time some of the folks brought their boys and girls and babes to Je-sus that he might lay his hands on them and bless them. The dis-ci-ples thought that Je-sus came to teach and preach to grown folks, and that it was not right to ask him to spend his time on those who were too young to be helped by him; so they chid the folks who brought their babes, and tried to make them leave the Lord in peace. But this did not

please Je-sus and he told them that small folks had as much right to come to him as grown folks had. Then he took the babes in his arms, put his hands on them and blessed them and said, Let them come to me and do not try to hold them back, for of such hearts as these is God's kingdom made up.

Once when the Jews came to Je-sus and asked him to tell them, in plain words, if he were the Son of God, Je-sus said, I and my Father are one, by which he meant that he was God, and that men ought to love and serve God the Son as much as they loved and served God the Fa-ther. Then the Jews took up stones to throw at him, but as his work was not yet done, he left Je-ru-sa-lem, and went to a place called Beth-a-ba-ra.

While he was there his friend Laz-a-rus, of Beth-any, fell sick, and Ma-ry and Mar-tha sent word to Je-sus: Lord, he whom thou dost love is sick. Je-sus said, Yes, but this will not end in death; and he made no haste to go to them at Beth-any, but stayed two days more in the place where he was. On the third day he said to his dis-ci-ples, Let us go to Ju-dea once

more, but they said, The Jews of late sought to stone thee, and wilt thou go back? They knew it would be a great risk for Je-sus to be seen near Je-ru-sa-lem, for his foes there had laid a snare for him and were on the watch to take him when and where they could. But he said, Our friend Laz-a-rus sleeps, and I go that I may wake him out of his sleep. He meant that he was dead, and that he must go and bring him back to life. They said, Lord, if he sleep he shall do well; for they thought Je-sus meant that Laz-a-rus lay and took his rest in a sound sleep that would do him good and help to make him well. But Je-sus now tells them in plain words, Laz-a-rus is dead, and I am glad for your sakes that I was not there, that your faith may be made strong. But let us go to him. They did not wish him to take this great risk, but when they found he would not be held back, Thom-as said, Let us go, too, that we may die with him. When Je-sus and his friends reach Beth-any they find that Laz-a-rus is in truth dead, as he had told them, and has lain four days in the grave. A throng of friends are with Ma-ry and Mar-tha in their house to weep and

mourn with them. But when Mar-tha hears that Je-sus is near at hand, she leaves the hosts of friends and goes to meet the one friend whose love is worth more than all the rest. But Ma-ry sits still in the house.

As soon as Mar-tha caught sight of Je-sus she cried out, Lord, if thou hadst been here he would not have died. She had so much faith as that, and seems to have had still more, for she adds, And I know that though he is now dead, yet God will give thee all things which thou wilt ask of him. Je-sus said, Laz-a-rus shall rise from the dead. Yes, Lord, I know that he shall rise at the last day when all the dead shall rise. She has not yet the full faith in Je-sus, so he tells her in plain words that it is through him that Laz-a-rus (and all the dead) must rise from death and live once more. He that hath faith in me though he were dead, yet shall he live, and he who lives and has faith in me shall not die. Have you this faith? Then Mar-tha said, Yes, Lord; I know that thou art the Christ, the Son of God, and that thou canst do all things. Then she went back to the house and told Ma-ry, The Lord has come and calls for you.

All this time Ma-ry had been at home with the friends who had come to cheer her and Mar-tha in their grief: but when she heard that Je-sus had asked for her, she rose with haste and went to meet him. He had not yet come through the gate of the town, but was in the place where Mar-tha had met him.

The Jews who sat with her, and who had not heard what Mar-tha said, thought she meant to go to the grave to weep there, and so they went with her. But she went straight to Je-sus with her grief, fell at his feet, and said, just as Mar-tha had done—Lord, if Thou hadst been here my brother had not died. Tears choked her voice and she could say no more: those who were with her wept, too. Je-sus was much moved at the sight of all these tears, and said, where have ye laid him? They said, Lord, come and see.

Jesus wept, and some of the Jews said: See how much he loved him! But some of the Jews said, If this man can make blind folks see, can he not make sick folks well? And if he loved Laz-a-rus so much, why did he let him die?

When they reach the place, Je-sus bids them raise the stone from the mouth of the cave. The

tombs in that land were hewn in the rocks, and a stone was made to serve as a door.

Mar-tha thought Je-sus' wish must be to see the face of his dear friend once more in the flesh, and she bids him call to mind how long he has been dead, and that it will be best to think of his face as it was in health, and not look at it now that death and the grave had done their sad work.

But Je-sus said to Mar-tha, Did I not tell you that if you would have faith you should see how God could work?

Then those who stood by did as Je-sus bade them, and took off the stone from the place where the dead man was laid. Je-sus gave thanks to God, and said, Fa-ther, I thank Thee that Thou hast heard me. I know Thou dost hear me each time I cry to Thee; but for the sake of those who stand here I speak—that they may know Thou hast sent me. Then he cried with a loud voice, Laz-a-rus come forth! and he that was dead came forth, bound hand and foot with white cloths, and with a white cloth bound on his face.

Je-sus said, Loose him and let him go! Thus

did the Lord keep his word to Mar-tha and Ma-ry; he had said, though Laz-a-rus was so sick, the end should not be death, and now their brother stood there full of life and health. Some of the Jews who saw this proof of the might of Je-sus had faith in him; but some of them went their ways to the Phar-i-sees and told them what things Je-sus had done. Then the chief priests and Phar-i-sees said, What shall we do? Of a truth this man does strange things, and if we let him go on this way he will soon win all hearts. The folks will love and trust him so much that they will make him their king; that will not be safe for us, for it will bring Rome with all her hosts to crush us and take our town and the whole land. No it will not do for this man to live, said the High Priest. It is best that one should die for us, so that we may not all die. But Je-sus knew that his time had not yet come, so he left Beth-any (which was so near Je-ru-sa-lem that he was not safe there) and went to E-phraim, a small town where he was not so well known, and stayed there till the time for the spring feast of the Jews drew near. Here Je-sus had more time to talk to his dis-ci-ples, and he told

THE GOOD SHEP-HERD

them for the third time that he could not stay with them long, as the chief priests and Phar-i-sees would soon take him and give him up to the Romans, who would mock him and spit on him and beat him, and at last would put him to death on a cross and lay him in the grave; but he told them, too, that when he had been dead three days he would rise from the grave.

The twelve did not like to hear of his sad fate; they thought it strange that he would let such things come to pass, and yet they did not know how to take his words. They still thought that when he rose from the dead he would reign like a king on earth; and the mother of James and John asked him to grant that her two sons might sit, one on his right hand and one on his left in his king-dom. Je-sus said that those who wished to reign with him must first die for him, and James and John and all of the twelve said they would do this.

CHAPTER IX.

BLIND BAR-TIM-EUS HEALED — ZAC-CHE-US CALLED—JE-SUS EN-TERS JE-RU-SA-LEM—HE TEACHES IN THE TEM-PLE.

JE-SUS and his band of twelve went to Jer-i-cho, a town on the road to Je-ru-sa-lem. Great crowds joined him on the way, and when they drew near the town they saw a poor blind man named Bar-tim-eus who sat near the town gate to have a good chance to beg from all who went in and out.

Bar-tim-eus asked what all the noise meant, and when he heard that Je-sus was there he thought no more of mere alms, but cried out with a loud voice, Je-sus, thou son of Da-vid, help me! Those who stood near tried to make him hold his peace, but he cried the more: Thou son of Da-vid help me! Then Je-sus stood still and called Bar-tim-eus to him and asked him, What wilt thou that I should do to thee? The blind man said, Lord, give me my sight, and Je-sus said, Go thy way, thy faith hath made thee whole. And at once sight came to his eyes, and

he gave thanks and joined the ranks of those who went on with Je-sus.

This crowd had grown to a long train, and as they marched through the streets of Jer-i-cho, a rich man named Zac-che-us who had heard much of Je-sus runs in front so that he may get a good place to stand and see him pass. But he is so short that he fears he can not see well in such a crowd, so he climbs a tree by the side of the road. From his safe perch he looks down on the dense throng, and the young Jew on whom all eyes are bent. He has no thought that Je-sus will care to see him. When Je-sus came to the tree he looked up and saw him and said: Zac-che-us, make haste and come down, for I must be thy guest to-day. Zac-che-us came down and took Je-sus to his home with joy. The crowd were full of spite and scorn when they saw Je-sus had made choice of such a man for his host, and said Je-sus ought not to go with Zac-che-us, for he was not a good man and had won his wealth by fraud. This was true, Zac-che-us was chief of those who took toll for Rome, and had sinned in more ways than one; but now his heart was full of love to the

Lord, and he wished to do all the good he could to show his grief for his past wrongs. He owned that he had not been kind to the poor, but said he would now give them half of his goods, and that to those from whom he once took more than he had a right to take he would now give five times as much as he took from them. This was a proof that he meant to turn from his sin and try to lead a pure life; so Je-sus went home with him, and to those who blamed him for this he said that the Son of Man came to seek and to save that which was lost, and that the worse a man had been the more did he stand in need of a friend to help him do right.

The next day Je-sus went to Beth-any. Si-mon, a lep-er whom Je-sus had healed, lived in Beth-any, and in his house a feast was spread for the Lord. Laz-a-rus and Si-mon, two men for whom Je-sus had done such great things, sat at the feast with him, and Mar-tha served. Ma-ry Mag-da-len brought a box of choice salve and poured it on the head and feet of Je-sus while he sat at meat, and then she wiped his feet with her hair. This salve cost a large sum and was so rich and rare that when she broke the box

the whole house was filled with the sweet scent.

But there is one man there whose bad heart robs the scene of all the sweet. Ju-das, one of the twelve, does not like what Ma-ry has done. Why was not this salve sold for a great sum, as it might have been, that the poor might have had it in place of such a waste as this? This he said not from care for the poor; for he was a thief and had the bag in which all the funds were kept, and had the whole charge of these funds. He had put his hand in that bag more than once for his own good, and he could not bear to see such a prize as this box of salve would have been to him so lost.

But Je-sus said, Do not scold Ma-ry nor find fault with her, for she has done the best she could; she did it for love, and love is worth more than gold. You have the poor with you all the time and can help them when you choose; but you will not have me long, for the day of my death draws near. Ma-ry hath wrought a good work on me, and I tell you that in all the world this thing which she hath done shall be told to her praise.

This feast in Si-mon's house was served on

JE-SUS EN-TERS JE-RU-SA-LEM

the Lord's day, and the next day Je-sus left for Je-ru-sa-lem. There was a crowd with him, as there was all the time, and more folks came out from Je-ru-sa-lem to meet him on the way; for it was the time of the Great Feast which was held there once a year, and the town was full of Jews from all parts of the land who had come to take part in the feast.

At a small town called Beth-phage Je-sus bade two of his friends walk on till they came to a place where they would see an ass tied, and a colt with her; that they were to loose and bring to him. He told them if the man who owned the ass and colt asked them why they did this, just to say: The Lord hath need of them, and that then the man would let them do as they liked. They did what Je-sus bade them, and they put their robes on the ass and Je-sus sat on them, and he rode thus to the great town.

Some of the folks spread their clothes on the ground and some cut boughs from the palm trees to spread in the path; and they waved palm boughs in the air, too, and cried: Ho-san-na to the son of Da-vid! Blest is he who comes in the name of the Lord!

As the vast throng move on with shouts of praise, all at once Je-ru-sa-lem comes in view from the heights. At this sight there came to Je-sus the thought of how soon the pride of Je-ru-sa-lem must fall; how soon the hosts of Rome would lay siege to it, starve those who dwelt there, push down its walls and burn the Grand House of God. And as Je-sus looks at the fair sight, and thinks of the woe that is sure to come, he weeps and cries. If thou hadst known at least in this thy day, the things which would give thee peace! But now they are hid from thine eyes!

The crowd kept on with him all the way through the streets and up to the church; and there the lame and the blind were brought to him, and he healed them. When the Phar-i-sees and chief priests saw him do these things, and heard the boys and girls in the church cry: Ho-san-na! they came to Je-sus and said: Do you hear what these chil-dren say, and all the noise they make? Why do you not stop them? Je-sus said, Yes, I hear them: have you not read in the Psalms that God has made the mouths of babes to praise Him?

Je-sus went back to Beth-any to spend the night; but for the next four days he was in the Temple each day and taught the folks and made such hosts of friends that the hate his foes felt for him grew worse day by day; but they did not dare to take him by force for they knew that all who stood by had faith in him. But they set sharp men to watch him, that they might catch him in his words. The first set whom they sent came with a lie in their mouths. Lord, we know that thou art true, and dost teach the way of God in truth, and hast no fear at all of man. Now tell us what thou dost think. Is it right for us Jews who are God's own heirs to pay a tax to Cæsar, and thus own that we are slaves of Rome? But Je-sus read their bad hearts, and saw the trap which they had set for him, and said, Why do you tempt me? Show me some of the coin with which you pay the tax. So, they brought him one of their pence. Whose face is on this coin and whose seal? Cæsar's they said. Then give to Cæsar the things which are his, and give to God the things which are God's. They were caught in their own trap, and went their way in shame.

New men took their place, and sought to catch Je-sus in like ways, but they were all put to shame by him. At length when they found they could not take him by force nor by craft, they sought to find some one of the twelve that they might bribe. And in this they did not not fail.

CHAPTER X.

JU-DAS BE-TRAYS JE-SUS—JE-SUS KEEPS THE GREAT FEAST—THE LAST SUP-PER—IN THE GAR-DEN OF GETH-SEM-ANE—THE JU-DAS KISS—JE-SUS IS BROUGHT BE-FORE THE HIGH PRIEST—THE COURT DOOMS HIM TO DEATH—THE DEATH OF JU-DAS—THE FIELD OF BLOOD.

JU-DAS IS-CAR-IOT was one of the band of twelve men who stayed with Je-sus all the time; who went from place to place with him, ate and drank with him, and did not leave him day nor night. For three years he had known the Lord's whole life; had heard his wise words, and seen his good deeds, and the rest of the band thought that he looked up to and

loved him as much as they did. But it seems that he cared more for wealth than for aught else, and that is why he liked to bear the bag in which the funds were kept.

In a heart filled with the love of gold there is no room for the love of Je-sus; and when Ju-das found that the king-dom of Je-sus was not of this world, and that he had naught to give his friends, he made up his mind to sell Je-sus to his foes.

He heard that the court sits that day in the house of the high priest who had long sought to get hold of Je-sus, so he goes there and asks how much they would pay him if he would give him up to them. They named a small sum, and from that hour Ju-das sought a chance to give up Je-sus to the Court in such a time and way as not to rouse the rage of his friends.

The next day was that on which the Great Feast was to be kept, when the lamb was to be slain at God's house, and all were to eat of it, and think how God had led them from the land of Egypt, where they had been slaves so long. In all the years that had passed since then the Jews had not once failed to keep this feast. Each

spring they went to Je-ru-sa-lem and ate the meal in just the way God bade them, and as it was now time for the feast, the twelve asked Jesus where it should be eaten this year. He said, Go to such a man and say to him, the Lord bids us say to thee, My time is at hand. I will keep the feast at thy house with my friends. He will show you a large guest room in which you may set out the feast.

So that night he sat down in this man's house to eat his last meal with the twelve who had been his close friends so long. As they ate, he said to them, My heart's wish has been to keep this feast with you. But I tell you that one of you acts the spy and waits a chance to give me up to my foes! His hand is now on the board with me! Ju-das knew what these words meant, but the rest did not, and it grieved them to think that one of them could do an act so base. Each one asked, Lord, is it I? None of them seems to have thought of Ju-das, and each doubts his own heart. Lord, is it I? And Jesus said to them, It is one of the twelve which shall dip with me in the dish. This did not lay their fears to rest, so Pe-ter made a sign to John

to ask him once more to tell whom he meant. So John asks, Lord, who is it? Je-sus says much as he had done at first, It is he to whom I shall give a sop when I dip it. One dish at this feast was a sauce made of some wine and dates and figs. When the time came to serve the herbs, the chief would wrap them round a piece of bread and dip them in this sauce and pass them on to each of the guests. So Je-sus did at this time, and Ju-das seems to have been the first to whom he gave this sop. When he took it, he was false as to ask, Lord, is it I? Then Je-sus said to him, Thou hast said, and then adds, What you mean to do, do with speed.

Ju-das left the house and went straight to the chief priests and scribes and Phar-i-sees and told them that Je-sus was now at the feast, and that as soon as the meal was at an end he meant to go to the Mount of Olives to pray; he said as there would be no one with him but his dis-ci-ples, this would be a good time to send a band to take him, and he would show their men the way.

While they sat still at the board Je-sus told his friends what he would like to have them do

from time to time to keep him in mind when he should have gone back to his home on high. This is what he would have them do. He took one of the thin cakes of bread which were made use of at the feast, and broke it in bits, and gave it to them and said, Take, eat, this is my flesh which I give for you. Do this that you may keep me in mind—me, my words, my deeds.

Then he took the wine cup which made part of the feast, and gave thanks, and gave it to them with the words, Drink ye all of it. This is my blood, which is shed to wash out your sins.

And so to this day we do as he bade his friends to do that night. We keep a feast from time to time, in which we eat bread, and drink from a cup, and think of Je-sus, and what he did for us. Each time we do so, Je-sus gives us a new pledge of his love to us, which was so great that he laid down his own life for us, and we give him a pledge that we will love and serve him. St. Paul says, As oft as ye eat this bread and drink of this cup, ye do show forth the Lord's death till he come.

Je-sus spoke more words of peace and love to them. He blessed them, and said, Fear not,

and do not let your hearts be sad. Peace I leave with you, my peace I give you—not such peace as the world gives, but the true peace that none but my dis-ci-ples can feel. Then they sung a hymn, and went out though it was night, to the Mount of Olives.

Here was a grove of the trees which gave their name to the mount, where Je-sus had been wont to seek rest and to pray. When they came to the gate which led to this nook, he took Pe-ter, and James, and John in with him, but bade the eight, Sit ye here while I go and pray.

He went a stone's throw from them, and fell on his face and prayed three times, O my Fa-ther, let this cup pass from me if it be thy will: but not as I will, but as thou wilt. It was God's will that his dear Son should drain the cup to the dregs, but he gave him strength to do it, and sent an an-gel to help and cheer him on this last day of his life on earth. While Je-sus prayed, the dis-ci-ples worn out with grief and want of rest had slept; but now Je-sus waked them and told them to rise, for Ju-das had come with a band of armed men to take him from them.

JE-SUS WASH-ES THE DIS-CIP-LES' FEET

Ju-das greets Je-sus with a kiss. He has been wont to do this no doubt, for in the East this is the way men meet their friends. But the kiss to-night is a sign. Ju-das has told the band, He whom I shall kiss, that same is he! Take him, hold him fast, and lead him back to those who sent you.

Hail, Lord! said he, as he gave him the false kiss. Friend, why art come? Ju-das dost thou give up the Son of man with a kiss? That is all that he said to Ju-das.

Then Je-sus steps forth from the shade of the grove to meet the band, and asks, Whom seek ye? Je-sus of Naz-a-reth. I am he. At these words they shrank back, and fell to the ground. But his hour had come. He lets them rise, and asks once more, Whom seek ye? and they said Je-sus of Naz-a-reth. Have I not told you I am he? If ye seek me, take me, and let these men who are with me go their way.

When the friends of Je-sus saw the band lay hold of him, and bind his hands, they said, Lord, shall we not smite with the sword? And Pe-ter who could not wait to be told, smote

with such haste that he did not take good aim, and just cut off the ear of one of the men!

Je-sus bade Pe-ter put up the sword, and he touched the man's ear and healed him; thus the last good deed he did was to help one who had tried to harm him. He said to Pe-ter, Do you think that this mob could take me, if I did not let them? If I would but ask for them, would not God send his hosts to my aid? But how then could that end for which I came to the world be brought to pass?

To the chief priests, and to all the crowd which came out to seize him he said, Why have you come out to take me as if I were a thief, with swords and staves? I sat with you in God's house, and taught you from day to day, but you laid no hands on me. But this is your hour. When the friends of Je-sus heard these words from him, they knew that there was no hope that he would use his might to save his own life; so they all left him and fled! All but Ju-das, who goes with the band that he may clutch the price of Je-sus' blood.

Je-sus was led at once to the house of the high priest, where were all the chief priests and

the whole court, though it was not yet dawn. They did not wait till day, but make haste to do their foul work and doom Je-sus to death, by stealth, so that his friends may not try to save him.

The court could make out no case. They ask Je-sus to tell the names of those who were in his band, and to make known what he has taught. Je-sus bids them not to ask him, but to ask the crowds whom he has taught from place to place, in all the land, and in the House of God at Je-ru-sa-lem. One of the guards who stood by struck Je-sus (his hands were bound fast you know) with the palm of his hand, and said, Dost thou speak in that way to the high priest? If I speak ill, prove it; but if well, why dost thou smite me? said Je-sus. No proofs could be brought that he had done or said ought that was bad. But at last, two false men were brought in who swore that he had heard him say that he could tear down the House of God, and build it up in three days. Then the high priest bade him make known what he had to say to this charge. Je-sus held his peace.

Then the high priest said to him, Art thou

CRU-CI-FY HIM! CRU-CI-FY HIM!

the Christ, the Son of God? I charge thee in the name of God to tell us if thou be the Christ, the Son of God. Je-sus said, I am; but ye shall yet see the Son of man sit on the right hand of God, and come in the clouds.

Then the high priest rent his clothes, to show what a shock it gave him to hear Je-sus thus claim to be the Son of God. What need have we to seek for proofs? We have heard his own words. What do you think? Then all the court said, He ought to be put to death.

The court broke up now for a time, to meet once more in a few hours. Je-sus is left in charge of the guard in the high priest's house. Then the men that hold Je-sus, mock him and smite him. Some spit on him. Then they blind his eyes and strike him on the face, and bid him tell who smote him. Tell us, thou Christ, who is he who smote thee. Je-sus, faint with the woe which he had born in Geth-sem-ane, and with all that he has been through in this long night, bears all this base spite, and ill use. He is dumb, though a word from him could have slain them all. All this took place at night, but by the laws of the Jews, a man could not be tried

for his life at night, so the court had to meet once more by day, to make sure what they had done.

As soon as it was day Je-sus was led to the court, and the same form was gone through with as when they had sat at night. They ask, Art thou the Christ? and he says, If I tell you, you will not have faith in me. Then said they all, Art thou then the Son of God? He said to them, Ye say that I am. Then they all said, What need have we to hear proof? We have heard it from his own mouth.

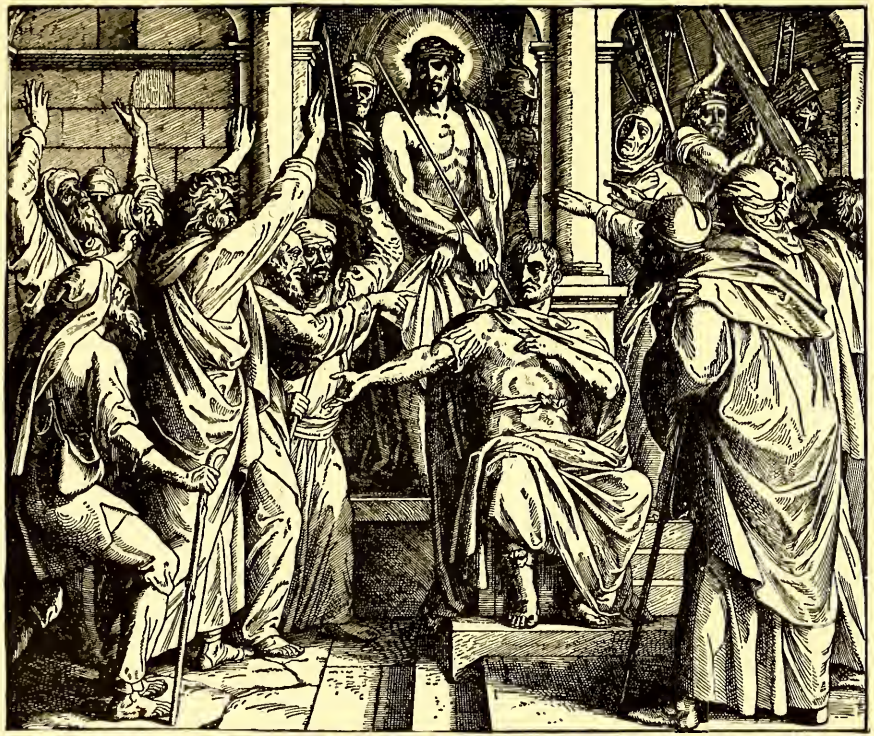
There was one man to whom the doom of Je-sus by the court brought grief, and shame, and death. Things had not turned out as Ju-das thought they would. It was plain that Je-sus would not use his might to save his own life, nor prove that he was the Christ of God by some great sign, which should force the court to own him.

Ju-das, was of course, cast out by his old friends, but no one else took him up. The chief priests and scribes who had made him their tool have no word for him now that they have Je-sus in their hands. They pay him his bribe, but bad as they are, they scorn him as he takes it,

for it is the price of the blood of his best friend, and much as they want men who will swear in their court that Je-sus has said such and such words, they tempt Ju-das with no more bribes. He was then, as now, and through all time he will be, the scorn of the foes as well as of the friends of Je-sus.

His poor soul can stand no more. He breaks in on the court which would not call him, and at this late hour he gives in his word for Je-sus. His is the first voice to speak for him, in whom there was no sin. He cries, It is my sin that I gave him up to you, him who is pure of all sin! What is that to us, see thou to that. Then Ju-das casts down the bribe, and went out and put an end to his own life.

The chief priests pick up the coin, but will not put it back with the funds of the house of God, for it has the stain of blood on it, since it bought the blood of Je-sus. They at last make up their minds to buy a field in which to lay the dead who have no tomb of their own, nor friends to give them a grave. And to this day that place which they thus bought, bears the name of the Field of Blood.



JE-SUS BE-FORE PI-LATE.

Though the doom of death has been set on Je-sus by the court, yet they have no right to do the deed. The Jews were not free at this time, and they must ask leave of Rome ere they can put a man to death.

CHAPTER XI.

JE-SUS IS BOUND AND BROUGHT TO BE JUDGED BY PI-LATE—HE SENDS HIM TO HE-ROD, WHO MOCKS HIM, AND SENDS HIM BACK—JE-SUS IS NAILED TO THE CROSS—HIS DEATH—A WATCH IS SET ON HIS GRAVE BY THE JEWS.

THE next day Je-sus was bound and led to Pi-late, who ruled in Je-ru-sa-lem at that time for Rome, that he might judge him. What the chief priests' hoped was that Pi-late would bid them go and do their will with Je-sus. They know that the case is too weak to bear sharp search from his eye. But Pi-late hates the Jews, and he will not be a mere tool in their hands. He bids them tell him with what they charge the man whom they have there bound.

The priests do not wish to tell Pi-late how slight their charge is, so they say, If he had not done wrong we should not have brought him to you.

Pi-late says, Judge him by your own law. He says this to vex them, for they now have to say the law will not allow them put a man to death. They take a new course to get Pi-late on their side, and make up a fresh charge. They say, We found this man had tried to lead the Jews to cast off the yolk of Rome. He told them not to pay Cæ-sar's tax, but said he was Christ, the King of the Jews.

Then Pi-late took Je-sus one side to talk with him. He asks, Art thou the King of the Jews? Jesus said, I am; but my king-dom is not of this world. If I were of this world, then would they who serve me fight, and save me out of the hands of the Jews. As thou hast said, I am a king. To this end was I born, and for this cause came I to the world that I might make known the truth. He that is of the truth will hear my voice.

Pi-late said to him, What is truth? and then took Je-sus out to the Jews, and said, I find no fault in this man. Then the chief priests charged

him with new faults. Pi-late, as he heard them, said to Je-sus, Dost thou not hear all these things with which they charge thee? But Je-sus said not a word. The chief priests then said, He stirs up the Jews. He has taught through all the land from Gal-i-lee to this place.

When Pi-late heard that Je-sus came from Gal-i-lee, he was glad of the chance to get rid of the mob and their suit. He-rod, the King of Gal-i-lee, was in town at the time, so Pi-late bade the chief priests take Je-sus to him.

Now He-rod had a strong wish to see Je-sus. He had thought at one time that he must be John the Bap-tist, whom he had slain, and who had come back to life. He was glad when he, of whom he had heard so much, was brought to him. His hope was that Je-sus would do some great sign in his sight. But Je-sus stood still, with weak, pale face, and bound hands. He knew that He-rod had no faith in him, so he would not talk or work miracles for him; and this vexed He-rod so much that, though he could find no crime that he had done and so could not put him to death, he and his men made

ON THE WAY TO CAL-VA-RY

sport of him, and dressed him like a mock king, and sent him back to Pi-late.

When Pi-late finds that the case yet rests with him, he still means to let Je-sus free. He tells the priests and the mob, I have found no fault in Je-sus nor has He-rod, so I will scourge him and then let him go. He thought he could keep at peace with the chief priests if he should scourge Je-sus, and yet he could save his life.

But the Jews cried out, If you let this man go, you are no friend of Cæ-sar's. When Pi-late heard these words, he said, Shall I put your King to death? but they cried, We have no king but Cæ-sar; when Jesus says he is a king, he does a wrong to Cæ-sar, and when he says he is the Son of God, he does a wrong to God: our law says he who does that must be put to death, and, as Cæ-sar wants you to rule us by our laws, if you break those laws he will not let you rule at all.

At each of these feasts of the Jews, some one who had been shut up in jail for crime was set free, and Pi-late meant to let Jesus go on this plea. While he sat on the throne of the judge, his wife sent word to him that she had a dream

as to "that just man" Je-sus, which gave her great fright and pain, and she bade Pi-late do him no harm.

This made Pi-late's wish still more strong to set Je-sus free. Once, twice, three times he tries to save him. But the mob cries, Not this man, to go free, but Bar-rab-as. (Bar-rab-as was a Jew who had killed some one, and was in jail at this time.)

Pi-late then asks, But what shall I do with Jes-us, whom ye call the King of the Jews? The chief priests urge on the mob, and all cry out, To the cross, to the cross with him! But Pi-late still pleads with them, why, what wrong thing has he done? But their cries ring out more loud and fierce, To the cross with him! to the cross with him!

Pi-late gives in to the mob; he fears they might bring tales of him to great Cæ-sar at Rome which would cost him his place, but he stands up in the sight of all the crowd to wash his hands, as a sign that the guilt of Je-sus' blood would not rest on him. I am clean of the blood of this just man, said he, see ye to it. The Jews cried

out, We will bear the blame of it; his blood be on us and on our children.

Then Pi-late freed Bar-ra-bas, but took Je-sus and gave him up to those whose place it was to use the scourge. When the whip had done its work, Pi-late gave Je-sus up to the mob to do their will with him. His own men of war sieze the chance of brute sport. They once more put on the red robe which He-rod gave him in scorn, and which had been stripped off when he gave his back to the scourge. They weave a crown for him out of a shrub which has leaves of rich, dark green, but which has stiff, sharp thorns which pierce the skin as they force it on his brow. They put a reed in his right hand, they bow the knee to him and mock him as they cry, Hail, King of the Jews! Then they smite him with their hands; they spit on him; they snatch from him the reed, and smite him on the head with it, though each blow drives in the thorns more and more.

Pi-late is not at ease. He hears the shouts and howls and blows of the brutes in the hall, and goes out once more to see the "just man" Je-sus, whom his own act has made their prey.

The sight of the white, sad face with blood drops on the brow, but with firm sweet lips that will not curse or cry, moves the heart of Pi-late. He hopes the same sight may move the mob who wait at the door and in the street for their turn at the given sport. So he leads Je-sus forth in the robe and crown, and pleads, See the man! I bring him forth that ye may know that I find no fault with him.

The sight, so full of woe, seems but to rouse more thirst for the blood of Je-sus, and the chief priests once more lead the cry, To the cross with him! Pi-late yields to their threats and gives up Je-sus to them to be put to death on the cross.

The Jews take Je-sus and lead him out, they too, mock him, they take off from him the king's robe and put his own clothes on him, and lead him out through one of the gates of the town.

On his back, sore with the wounds which the scourge has made, they lay the cross of wood on which he is to die. But he is too faint and weak from the long fast and his loss of blood to bear it, and he sinks with its weight, they chance to meet a man named Si-mon, who is on his way to

town, and stop him and make him bear the cross for Je-sus.

Then the train once more moves on, more and more join it. There are some whose hearts ache at the sight of such shame and woe as are put on Je-sus, and they break out in sobs and cries. The sad wail comes to the ears of him for whom they mourn, and he turns to speak to them: Weep not for me, ye wives of Je-ru-sa-lem, but weep for your own fate and that of those whom you have borne. The days are near at hand when she who has borne no child shall be thought the most rich of you all. Then shall all cry to the rocks, Fall on us! and to the hills, Hide us! For if they do these things in a green tree, what shall be done in the dry?

The place where the cross was to be set up was a round knoll, which was shaped so like a skull as to go by that name—THE PLACE OF A SKULL.

To add to the shame of the scene, two thieves had been brought with them to meet the same death with him who had no sin.

They nailed the feet and hands of Je-sus to the cross, and all the while Je-sus prayed, Blot

out their sin, for they know not what they do. And now they lift up the three and make each cross firm in its place. Je-sus is in the midst, and the two thieves on the right hand and the left.

Pi-late sent a scroll to be put on the top of Je-sus' cross. He wrote it with his own hand in three tongues, so that all who went by could read it: JE-SUS OF NAZ-A-RETH, THE KING OF THE JEWS.

Some of the chief men of the Jews are there to watch him; and they mock him with the cry, Let him save his own life if he be the Christ of God.

The cross stood near the gate of the town, which was filled with the great crowd who came up from all parts of the land to keep the Feast, so that a throng went back and forth by the cross. All, as they drew near and read the scroll which is on Je-sus' cross, feel the scorn which Pi-late has shown them in its words, and vent on Je-sus the rage which they dare not show to Pi-late.

So they, too, rail on Je-sus and take up the cry of the chief priests, If thou be the Son of God come down from the cross, that we may see and have faith in thee! And the priests and

scribes once more mock him and cry, He came to save us, but he cannot save his own life.

One of the thieves adds his voice to the shout of scorn and rage and says, If thou be the Christ save thine own self and us! But the thief who hangs on the third cross, chides him for his words: Dost thou not fear God since the same doom is on thee? We, in truth, ought to be here, but this man has done no wrong. And he said to Je-sus, Think of me when thou art on thy throne. Je-sus said to him, This day shalt thou be with me where God is.

And I, if they lift me up, will draw all men to me. So Je-sus had said months since, and now this thief at the point of death, leads the great host who have been drawn and shall yet be drawn to the cross of Je-sus.

There is a group at the foot of the cross on which Je-sus looks with love. Ma-ry, his moth-er, and John, the one of the twelve most dear to him. As he looks on the dear face which has been bent on him with love and awe from the first hour of his life till now, he longs to make sure that she will have love and care to the last, and he bids John who knows most of him and

his love, take his place and be a son to her. From that hour he took her to his own home.

At noon a change comes on the scene, the three who hang on the cross still live, and the crowd still surge at the foot and send up their jeers and taunts at him who hangs in the midst. But all at once all grows dark, the sun hides its face, not in clouds which soon drift by and leave it clear and bright; but for three long hours there is no light.

But at the ninth hour (that is three o'clock) Je-sus cries out with a loud voice, My God! My God! why hast thou left me? It was not mere pain which wrung that cry from his heart, but the same woe which he had borne in Geth-sem-ane. It was the sins of the world.

Then he cried, I thirst, and some one who stood by wet a sponge in sour wine and put it on a large reed so that it would reach his lips, and he drank. Then Je-sus, who knew that all which the word of God had said that the Christ must do and bear had now been done, said, It is done, and then with a loud cry to God, he bent his head on his breast and died.

At that last cry the earth shook; the rocks

were rent, and the veil of God's house was torn in twain; and the graves gave up their dead.

Then came a new proof that Je-sus Christ on his cross will draw all men to him. Those who kept watch of Je-sus while he hung on the cross, when they saw what was done cried. In truth this was the Son of God!

Some of the Jews who did not know that Je-sus was dead, and who did not wish that the cross should still stand on God's day which now drew near, went to Pi-late to beg that he would have his guards break the legs of those who hung there, and thus put a quick end to their life. So they broke the legs of the two thieves, but when they came to Je-sus they found him dead, so they did not break a bone of him, as it had been said of him like a lamb slain for the feast, they shall not break a bone of him. There was a rich man, Joseph of Ari-ma-thea, a judge of high rank, and well known to Pi-late who begs leave to take the corpse of Je-sus. Pi-late does not know what to make of it when he hears that Je-sus is so soon dead. Death on the cross is a slow mode of death and Je-sus has hung there but six hours at the most.

Pi-late sends for the chief of his troops who were there to watch the scene, and learns from him that it is so in truth. Then he gives Jo-seph leave to do what he asks. Jo-seph's own grounds are near at hand, and in them is a new tomb which he has had hewn out of the rock, but where no one has as yet been laid.

Jo-seph, and Ni-co-de-mus (he who went to Je-sus by night for fear of the Jews two or three years back), take Je-sus down from the cross. They wrap the limbs in soft fine bands and rare drugs, and lay him in the tomb, and roll a great stone to the door, and left him there, and make haste back to the town, so that they may reach it ere the first hour of God's day shall strike, which will be six o'clock of the night of that same day on which Je-sus died.

The chief priests went to Pi-late and said, It has come to our minds that Je-sus said that he would rise on the third day; so we pray thee to have men watch the tomb lest some of his friends come by night and steal him, and then go and say that he rose from the dead.

Pi-late said, Ye have a watch; go your way; make it as sure as you can.

So they went and put a seal of wax on the great tomb, and set men to watch by the tomb.

CHAPTER XII.

JE-SUS LEAVES THE GRAVE—THE WOMEN AT THE TOMB—TWO AN-GELS AP-PEAR TO THEM AND TELL THEM, "HE IS RIS-EN"—JE-SUS AP-PEARS TO MAG-DA-LENE, TO TWO DIS-CI-PLES ON THEIR WAY TO EM-MA-US, AND TO ALL THE DIS-CI-PLES—THE DOUBTS OF THOM-AS—JE-SUS GOES UP TO HEAV-EN—THE DIS-CI-PLES ARE FILLED WITH THE HO-LY GHOST—THEY GO OFF TO PREACH THE WORD.

THEIR care was in vain. On the first day of the week, long ere it was light, an an-gel came and broke the seal and rolled the stone from the grave and sat on it. His face shone like light and his robe was as white as snow. At sight of him, those who kept watch, shook with fear and were like dead men.

Just as the sun rose, Ma-ry Mag-da-lene, Ma-ry Cleo-phas, and Sa-lome came to the tomb, and brought sweet spice and fine salve to

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MA-RY MAG-DA-LENE AT THE TOMB

rub the body of Je-sus. But as they come up to the great rock in which the tomb is cleft, they see the stone is gone. Ma-ry Mag-da-lene, in her grief and fear lest the dear corpse of the Lord has come to harm, does not wait to look through the door of the tomb, but flies back to Je-ru-sa-lem and finds Pe-ter and John and tells her sad tale, They have borne off the Lord from his tomb, and we know not where they have laid him.

But the two friends whom Mag-da-lene left at the tomb, go in to see if they could find some trace of their Lord. There sits a young man clad in a long white robe who calms their fears at once.

Fear not, he says, I know that ye seek Je-sus of Naz-a-reth, who died on the cross. He is not here. He rose from the dead as he said he would do. Come, see the place where the Lord lay. But go your way with speed, and tell his friends and Pe-ter, that he rose from the dead and will meet you in Gal-i-lee. There shall ye see him as he said to you. Lo! I have told you.

And they went out with haste from the tomb, and with fear and dare speak to no one by the way, but ran with the good news to the friends of Je-sus.

MA-RY KNEW HER RIS-EN LORD

In the mean time Pe-ter and John have set out in great haste to see with their own eyes what Mary Magdalene had told them of.

They both ran, but John got to the tomb first, and bent down to look in. He saw no one, but there lay the fine white bands in which fond hands had wrapt Je-sus the night of his death. But Pe-ter, when he came up, did not stop at the door. He went right in the tomb, and saw the clothes. These clothes did not look as if they had been torn off in haste, but they lay in neat folds, each in its place. Then John went in, and he saw these things, and knew that Je-sus had left the grave of his own free will.

Then Pe-ter and John went back to their own home. But Mary Mag-da-lene did not go. She stayed to weep. The glad thought that Je-sus could and must rise from the dead to prove the truth of all that he had said and done, has not as yet made its way to her heart. She clings to the sad thought that the foes of Je-sus must have come to steal his corpse for some bad end of their own, and that she can not strew the sweet gifts she had brought on his grave.

As she weeps, she stoops down to look in, and

THE WEEP-ING MAG-DA-LENE

sees two forms of light, who sit on each side of the place where Jesus had lain. They say to her, Why dost thou weep?

They have borne off my lord, and I know not where they have laid him.

When she had said this, she turns her head and sees Je-sus, who stands near her. But her heart is so full of fear and grief, and her eyes of tears, that she does not know him. She thinks he must be the man who has charge of Joseph's grounds, and says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take care of him.

Ma-ry!

What a thrill the well known voice of Je-sus must have sent through that sad heart of hers!

She falls down and tries to clasp his feet, but all she can say is, My Lord! But Je-sus bids her touch him not, for he has not yet gone up on high. But he bids her, too, go and tell his friends that he will soon go back to his God and their God.

On her way, Sa-lome and Ma-ry Cleo-phas join her, and Je-sus meets them and bids them

Fear not, but go and tell my friends to go to Gal-i-lee, and there shall they see me.

But when they tell his friends of what they have seen and heard, they have no faith in their words.

That same day, two friends of Je-sus were on their way to Em-ma-us, which was eight miles from Je-ru-sa-lem. As they walk they talk of the sad scenes in Pi-late's hall, on the road to Cal-va-ry, and of the death on the cross. In the midst of this talk one joins them whom they know not (it is said that their eyes were held so they did not know him), and asks them why they are so sad.

Cleo-pas (that is the name of one of them) said that He who asks this can not have been in Je-ru-sa-lem, since he does not know the things which have come to pass there in these days.

What things? asked their new friend.

Why how Je-sus of Naz-a-reth, who spoke such words and wrought such great deeds in the sight of all men, has been put to death on the cross by our chief priests and those who rule us. Our hope was that it had been he who should save Israel, and this is the third day since these

things were done. Some of our friends who went to his tomb at dawn, found that he was not there, and say that they saw Forms of Light, and were told by them that Je-sus still lives.

He who had met them heard them through, and then said, O fools and slow of heart, to trust all the words which ye have heard as to Je-sus and his work! Ought not Je-sus to have borne all these things to prove his claims?

And then he went back to what Mo-ses and men of old wrote of Je-sus that he might show them how all things had been done by Je-sus of Naz-a-reth which it had been said the Christ should do. But still their eyes were held, and they knew him not.

When they came to Em-ma-us, he made as if he would have gone on, but they beg him to stay with them. They know not who he is, but they feel that it is good to be with him. When they urge that the day is far spent and the night draws on, he turns in with them to the house where they are to stay. But their guest is soon their host; for it came to pass as he sat at meat with them he took bread and blessed it, and brake and gave to them. Now their eyes are

held no more, and they know their Lord! But as they gaze at him in awe and love, he fades from their sight, and they see him no more. Then how they call up all his words and looks by the way, and cry, Did not our hearts burn as he spoke with us by the way? And they rose up that same hour, though night drew on, and went back to Je-ru-sa-lem to tell their friends what things were done in the way, and how Je-sus was made known to them as he broke the bread.

That same night the friends of Je-sus met by stealth, and with shut doors, for fear of the Jews. All at once Je-sus stood in their midst with the words, Peace be with you! They are in great fear at this sight, and think it is his ghost, for he has made his way to them in spite of shut doors and bolts and bars.

But Je-sus said, Why do you fear? and why do such thoughts rise in your hearts? See my hands and my feet that it is I; touch me and see, for a ghost hath not flesh and bones as ye see me have.

When he shows them his hands and feet with the rents which the nails of the cross had made

in them, and the wound of the spear in his side, then were they glad, as they saw the Lord. To make them still more sure that it is not his ghost, he asks for food, and eats in their sight.

Then once more Je-sus said, Peace be to you! as God has sent me forth, so send I you, and as he breathes on them he gives them the HO-LY GHOST.

Now, there was one of the twelve who was not at the place where they met that night, and when those who had been there told him what he had lost, he doubts their word. He said, I shall have no faith that it is he if I can not see in his hands the print of the nails, and touch the prints of the nails, and thrust my hand in his side!

But the next week, when they met on what has been known from the day when Je-sus rose from the dead till now, as the Lord's day, Thom-as was there.

When all were in and the doors shut, Je-sus stands forth in their midst, and says, Peace be to you! Then he turns to Thom-as, whose head doubts, though his heart loves, and says, See and touch the prints of the nails! Put

JE-SUS BLESSED THE DIS-CIP-LES

thy hand in my side, and doubt no more, but have faith in me!

Thom-as' doubts all fly at these words. He does not care to see or touch the wounds of his Lord's flesh, for he sees through that torn flesh the GOD WITH US of whom Isa-i-ah sung, and cries My Lord, and my God!

Je-sus next meets his friends as he had told them he would, in a mount in Gal-i-lee. His band seem not to have yet seen what Je-sus meant to have them do. They do not break up, and yet some of them seem to have gone back to their old trades. Pe-ter, at least, as he stands once more on the shore of the Lake of Gal-i-lee feels his old de-sires come back, and cries out I shall go and fish! Four or five of Je-sus' friends who chance to be with him at the time, say, We will go with thee. So they sail out on the lake and toil all night, but catch no fish.

At dawn Je-sus stood on the shore, but they knew him not. Nor do they know him when he asks if they have caught no fish. When they tell him that they have not, he bids them cast their net on the right side of the ship and they shall find fish. Still they know not that it is

IT IS THE LORD.

Je-sus, but as they throw the net where he bade them, it fills with fish at once, so that they can not draw the net back on board the boat! Then John said to Pe-ter, It is the Lord!

Pe-ter cares no more for the fish when he hears that glad word. He caught up his coat which he had laid off in his toil, and sprang into the sea, and made for the shore as fast as he could. The rest of the crew come on in the boat, and drag the net with them. When they reach the shore they find a fire of coals, and fish laid on it, and bread. Je-sus bids them bring some of the fish from the net, and they find it full. Then Je-sus said to them, Come and dine, and they drew near, but dare not speak to him.

Je-sus now acts as their host. He took bread and gave to them, and fish as well.

When the meal is done, Je-sus turns to Pe-ter and speaks words which must have been like balm to his sore heart. Pe-ter's grief is still fresh for the wrong he had done his Lord, when he said three times that he knew him not, in the dark hour when he was left to trust to his own weak heart. But he now hears him to whom he

had been so false, say, in mild, sweet tones, Si-mon, son of Jo-nas, dost thou love me more than these?

Pe-ter is not so rash as he was, and does not boast of his love, but he is sure of it, Yes, Lord, thou dost know that I love thee. Je-sus then shows him how he can make proof of his love; Feed my lambs. Help the young and the weak to find their strength and life in your Lord. But Je-sus asks once more, in the same words. Si-mon, son of Jo-nas, dost thou love me?

Yes, Lord; thou dost know that I love thee.

Feed my sheep.

The third time Je-sus asks, Si-mon, son of Jo-nas, dost thou love me!

Three times Pe-ter has said, of Je-sus, I know not the man, and three times he must own his love to Je-sus. Peter grieves that his Lord should ask him this the third time, but says with all his heart, Lord, thou dost know all things; thou dost know that I love thee.

Feed my sheep.

Then Je-sus tells Pe-ter by what mode of death he will die, in these words; When thou

wert young thou didst gird thee, and walk where thou didst please; but when thou shalt be old, strange hands will gird thee and bear thee where thou wouldst not.

And so it came to pass, for Pe-ter was to serve Je-sus all his life, and prove his love to him when an old man, by death, for his name's sake. Bad men would gird him, as they had bound his Lord, to the cross.

It is said, that when the hour came for him to be made fast to the cross on which he was to die, the thought of how false he had been to his Lord clung to him, and made him beg those who were to nail him to the wood to place him with his head down, for he said he was not fit to die by the same death with his Lord.

When Pe-ter has heard what his own fate is to be he wants to know what will come to John. He knows how fond Je-sus has been of John who sat with his head on his Lord's breast at their last feast, and so he asks, Lord, and what shall this man do?

Je-sus does not choose to tell. If I will that he stay till I come, what is that to thee?

John who tells us this, says, that some who

JE-SUS GOES BACK TO HEAV-EN

heard it thought Je-sus meant by this that John should not die, but states that that was not what Je-sus said at all, but, If I will that he stay till I come, what is that to thee?

Once more Je-sus met his friends at Je-ru-sa-lem, and told them what their work in the world was to be. Not to fish or to take tolls, but to spread the good news in Je-ru-sa-lem first, and then through all the world. He bids them stay in Je-ru-sa-lem till the HO-LY GHOST shall come down on them to fit them for this great work, and then go forth and preach in his name.

Je-sus stayed on earth two score days from the day when he rose from the dead. He gave proof on proof that he was the same Je-sus who had died on the cross. He made them see at last what all his life had not taught them, that he was in truth, the King of kings, though not like this world's kings, and that they were to spread his king-dom till it should take in all the world. He told them, too, that in this great work, though he would be hid from their sight, yet he would be with them. Lo! I am with you at all times, to the end of the world. And when he had thus

taught them, and made them strong in the faith, he left them to do his work.

He leads them out as far as Beth-any, and there lifts up his hands to bless them. While he thus stands with eyes that beam with love, and hands that bless, he floats through the air up and up and up, till a cloud veils him from their sight! It is not strange that this weak band should stand and gaze and gaze in hope that they may yet catch a wave of those hands which bless to the last, or a glimpse of the robe which shrouds his form. But they look in vain. A voice at their side brings their eyes back to earth. There stood with them two men in white robes who say, Ye men of Gal-i-lee, why stand ye and thus gaze? This same Je-sus who has thus gone from your sight, shall come once more as ye have seen him go.

They went back to Je-ru-sa-lem as Je-sus bade them, and for ten days they stayed there and prayed and gave thanks to God. At the end of that time, one day, all at once, they heard a loud noise like the sound of a great wind. It filled the whole house; and what looked like flames of fire, in the shape of tongues, came in

the room and rested on their heads, and they were filled with the HO-LY GHOST, and they at once spake with strange tongues, so that those who heard them thought they were drunk.

But if they were drunk it was not with wine but with joy, for that might which Je-sus said should one day be theirs had come to them. Now they knew what the life and death of Je-sus meant to all the world, and from that day they lived but to teach and preach of him and his love. They went to all lands, and spread the glad news from place to place, and did the same sort of signs and good works that Je-sus used to do when he was on earth. The most tim-id of them lost all fear and bold-ly taught the crowds of the love of Je-sus for man and urged them to re-pent and be saved in His name. And many did re-pent and were bap-tized and spread the faith in dis-tant lands. Like Je-sus they gave up their lives for their teach-ings, but their blood was the seed of the faith that has grown, like a vine, and covered the earth to the glo-ry of God and the joy of man.

May God give to each read-er of this book the strength to hold the faith to the end so that

like Paul they can say as their last words: I have fought a good fight, I have kept the faith. A-men.